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POETRY.

For the Churchman.

THE APAUGASMA.

BY YELVERTON READ.

"Ὢν ἀπαύγασμα τῆς δόξης."

Without thee, all was chaos to the eye:
Shapes beautiful are born beneath thy touch,
Thou Light! Divine enchantress of each rock,
And ruin multiform, and orb and cube
Complete. Clothed in thy living mystery,
Nature embodies Art in her soft grace,
Fast as the sculptor's chisel woos her steps,
And binds her to Apollo's deathless form!

BRIGHTNESS OF HEAVEN! from whom the constant sun,
As its unfailing fountain, draws supply:
And lends, in turn, a distant antitype—
A feeble image of the same: So Thou
Enlightenest all the Providence of GOD;
And layest bare the CAUSE and hidden means;
And casteth out the AIM in strong relief!

Nor bright alone, but with a pencil dipt
In pigments stolen from the vernal stores
Of Paradise, her soft embroidery
She throws o'er Nature: and excepting when
Caught by the prism to show her sevenfold face,
Dissolves in harmony away!

And so there is
Within the Mind a beauty only seen
Because alone transmitted by the EYE
Of Heaven—varied and ever changing as
The sympathies of light: but only *three*,
Its elements—Faith, Hope, and Love—Colors
Which mingle heavenly beauty when combined!

Phœbus awakes! His shadows may not pass
Unheeded o'er the thought, in search for THEE!
Where Truth itself were scarce more true—to trace
The Grecian lineaments of yonder pile:
Where every architrave and column finds beneath
An unsubstantial rival!

So the CHURCH
Of old, cast its portending Image down,
Before its Light arose—An *image* dim
Of coming glory: when in mid-day Light,
Its types and shadows should all fly—
And *Faith* should pass the OBJECT on the wings
Of years, and in long retrospect, behold
The beacon LIGHT hung from the Throne of Grace,
Till Gentiles should approach the Light: and kings
Attend the brightness of its rising—yea,
The Light is come! HIS glory is upon thee!
The adamantine statue of the WORD,
Carved in the beau ideal of the MIND,
Stands in the living impress of His hand—
Bright in His brightness! and the sculptor, GOD!

From the London Morning Post.

THE BISHOP OF GLASGOW'S CHARGE.

The Charge of the Right Rev. the Bishop of Glasgow, is likely to effect the same degree of benefit amongst the Scottish Episcopalians as the timely remarks of the Lord Bishop of Oxford have secured amongst English Churchmen. The circumstances which have called forth the exertions of the High Church party in the Anglican establishment have not existed to the same extent in the reformed Church of Scotland, and there is not therefore such a marked allusion to these distressing differences in the Charge of the Bishop of Glasgow, as were necessary for a bishop presiding over a diocese where Low Church principles and erroneous doctrines were first successfully combated.

"In general," remarks the Bishop of Glasgow, "I mean to affirm, that owing to her local position and her complete separation from the State, the Episcopal Church in Scotland has been free from the influence of those causes which in the south gradually brought the Establishment into such a predicament, as almost necessarily led to the reaction which now practically disturbs her repose.

"The causes to which I allude may be traced as far back as the Revolution of 1688, when a Sovereign ascended the throne, who himself being without any fixed principles in religion, was desirous, for the sake of public peace and other political objects, to unite all parties on a common ground, where the various forms of Church government, and even of theological opinions, were not—compared with the end in view—to be held of primary importance. His intention was to introduce such a scheme of comprehension as would include all who held, or professed to hold, the fundamental truths of the Gospel, and who might be found willing to sacrifice their peculiar notions of ecclesiastical polity, as well as the distinguishing doctrines of the several divinity schools. In a word, he imagined it quite practicable to unite on the same platform of doctrine, discipline, and worship, the Presbyterian and Episcopalian, the Arminian and the Calvinist.

The manner in which this scheme was attempted to be accomplished is well known. Aided by divines of great learning, the Sovereign resolutely extended his favorite theory; an inroad was made upon the old Church feeling which had characterized the divines of the preceding reigns and "a downward progress was commenced from those high principles which supported primitive truth and order during the discouragements of the Commonwealth, and the more dangerous period of licentiousness and infidelity that succeeded the Restoration." Low Church views continued to gain ground rapidly, and although a bold stand was made against them by Potter, in his able "Discourse of Church Government," they had taken deep root in the unprepared minds of the people, and the next generation, while they received from their fathers the errors that had crept into the Church, "remembered not the eloquent learning of Jeremy Taylor, the piety of Sanderson, nor the uncompromising orthodoxy of Bishop Bull."

The Right Reverend Prelate traces with accuracy and fidelity the position of the Church from the time alluded to until the present. The scepticism that existed for many years amongst the learned, and which the ignorant professed because it became fashionable, subjected the evidences of Christianity to a most rigid scrutiny, and to this circumstance we are mainly indebted for a series of valuable works, in reply to the Deists, which retain their reputation, and may be read with advantage even at the present day. But the evil far outbalanced the amount of good produced. It is, as the bishop remarks, to be deeply regretted that such a necessity should have existed, for the effect of it was most paralyzing and deadly. The perpetual weighing of evidence, the exposure of sophistry, the replying to fallacies founded on abstract principles, is an unfavorable employment for the mind, viewed in reference to the purifying of the heart, and the elevation of pious feeling. The intellect may be improved, but the moral nature is left untouched and uncultivated, and the hurtful tendency of this species of mental exercitation was but too visible in the writers who attracted the largest share of public notice during the first fifty years after the Revolution.

The lax principles of such men as Jorten, Balguy, and Powell, who attained to distinction in the last century, aimed a blow at the Church, to which may be attributed many of the differences existing in our own time. They freely taught that one form of ecclesiastical polity was as good as another, provided it were sanctioned by the civil government. They taught that the injunctions of the apostles, and the whole practice of the Christian Church for fifteen hundred years, were valueless; that a Church might subsist without a bishop—a priest without ordination—that the state might create ministers as it pleased, and that such persons were in every respect qualified to administer the sacraments and other ordinances of the Gospel.

Speaking on this subject, the bishop says—"Such low notions were but too common beyond the Tweed at the close of the last century, and have not yet perhaps altogether disappeared. If you desire to know how such miserable degradation could enter a communion which had once heard the truth from the great lights of the seventeenth century, you will find it was let in by that race of low divines who made it their boast to take what they pleased to call the common sense view of every question in theology, and treated with derision every one who taught that, in the mysteries of the Gospel, there are things which we can neither touch, taste, nor handle, but which are as necessary to our spiritual life as the air we breathe, and as true as the oracles of GOD."

The bishop then proceeds to notice the state of the Church in our own time, and speaks at length on the recent successful attempt for the revival of sound Church principles. His lordship thus introduces the subject:—

"Under the chilling influence of that heartless system where the principles of secular learning had in a great measure supplanted the authority of divine revelation, the Church lost her power over the public mind, and had a name to live while in most of her essential attributes she was really dead. Her solemn rites, now little understood and less valued, had sunk into mere formalism, and the great doctrines on which her foundations were laid were seldom enforced by the priest, and came at length to be reluctantly received by the people, who had been gradually allowed to lose sight of their vast importance.

"Hence a great evil arose, to which the present crisis may be distinctly traced, and of which, indeed, it is in some degree the necessary result. About the beginning of the present century, a number of zealous men appeared within the precincts of the Church, who lamented her inactivity and condemned her want of zeal; and seeing among some classes of the Dissenters a more ardent spirit, a deeper interest in the spiritual welfare of their fellow creatures, and a more honest attachment to their own principles, they attempted to transfer to the establishment some portion of the living flame to kindle the coal on her altar which no longer gave either light or heat. They encouraged a revival; but, unfortunately, too much in the language of dissent; they labored to rebuild the temple, but paid too little attention to the original plan or the proper materials; and accordingly there were thousands and tens of thousands who applauded their motives, who could not yet approve their proceedings, and were grieved to see the Church outwardly supported by those who slighted her principles, and paid small respect to her ritual. In point of fact, the most active persons, during a considerable period, were those who did not glory in the name of Churchmen, but who, symbolizing rather with the advocates of dissent, gave their countenance to certain shades of doctrine which could not boast the authority of primitive times. A painful crisis hence arose; the house seemed divided against itself; and while the priest at every altar announced his belief in the Holy Catholic Church, and the communion of saints, there was neither Catholicity in doctrine nor unanimity in sentiment.

"It was obvious to all that such a state of things could not long continue. Those who had accustomed themselves to mark the progress of events, and to watch the indications of GOD's providence, cherished the hope that the evil would in due time correct itself; that though the blood had forsaken its wonted channel, and a lethargy had seized the whole body, warmth would return to the cold heart, and distincter views to the erring head. In the moral as well as in the natural world, there are always in reserve certain compensating principles which are usually called into action by the very excess which they are calculated by divine wisdom to check and adjust; and though, for a time, under the influence of human folly, one extreme may produce another, the due balance is at length obtained.

"It may have fallen under the notice of some of you, that the movement in the south was foreseen by one at least of those who felt that the Church could not always persevere in her downward course, but must either resume her essential doctrines or consent to perish. Addressing a brother clergyman he said:—'I seem to think I can tell you something which you who are young may probably live to see, but which I, who shall soon be called away off the stage, shall not. Wherever I go, all about the country, I see amongst the clergy a number of very amiable and estimable men, many of them much in earnest and wishing to do good. But I have observed one universal want in their teaching: the uniform suppression of one great truth. There is no account given anywhere, so far as I can see, of the one Holy Catholic Church. I think the causes of this suppression have been mainly two. The Church has been kept out of sight partly in consequence of the civil establishment of the branch of it which is in this country, and partly out of false charity to dissent. Now this great truth is an article of the creed; and if so, to teach the rest of the creed to its exclusion, must be to destroy the analogy or proportion of the faith. This cannot be done without the most serious consequences. The doctrine is of the last importance, and the principles it involves of immense power; and some day not far distant, it will judicially have its reprisals. And whereas the other articles of the creed seem now to have thrown it into the shade, it will seem, when it is brought forward, to swallow up the rest. We now hear not a breath about the Church; by and by, those who live to see it will hear of nothing else; and just in proportion, perhaps, to its present suppression, will be its future development. Our confusion, now-a-days, is chiefly owing to the want of it; and there will yet be more confusion attending its revival. The effects of it I even dread to contemplate, especially if it come suddenly. And wo betide those, whoever they are, who shall, in the course of Providence, have to bring it forward. It ought especially of all others to be matter of catechetical teaching and training. The doctrine of the Church Catholic and the privileges of Church-membership cannot be explained from pulpits; and those who will have to explain it will hardly know where they are, or which way they are to turn themselves. They will be endlessly misunderstood and misinterpreted. There will be one great outcry of Popery from one end of the country to the other. It will be thrust upon minds unprepared, and on an uncatechised Church. Some will take it up, and admire it as a beautiful picture; others will be frightened, and run away and reject it; and all will want a guidance which one hardly knows where they shall find. How the doctrine may be first thrown forward we know not; but the powers of the world may one day turn their backs upon us, and this will probably lead to those effects I have described.'"

From "The Church."

We have been favored with a copy of a Sermon, entitled, *The Claims of the Established Church of England to the favorable consideration and affectionate support of British Christians*, preached at Sydney Mines, Cape Breton, by the Rev. William Elder. It is a very plain and excellent discourse. The circumstances which led the author, who was formerly a dissenting preacher, to unite himself to the Church, are thus very forcibly and clearly stated by him:

"It is known to you, my brethren, that I was not educated in the peculiar principles of the Established Church. When any one changes his opinions in religion, it is apt to produce different impressions on those who know of the occurrence. Some will suppose him to have been actuated by worldly and interested motives; others will consider it a proof of an unsettled state of mind; others, again, who may have reposed confidence in him, more especially if he have been a public teacher of religion, may be grieved, and their faith in the truths of religion shaken, imagining that if such change their minds on so important a subject, religion must be a subject of uncertainty, and the Bible cannot be that divinely inspired volume we have been taught to believe. I have therefore thought it necessary to submit to you, on this occasion, some of the reasons which have induced me to embrace the principles of the Church of England.

"I trust, then, I have complied in some measure with the injunction contained in the first part of the text, by proving, to my own satisfaction at least, the truth of the principles I have embraced; and it is my earnest desire to practise the remainder, by holding those principles fast, and recommending them to others as 'worthy of all acceptation.' I dare not hope, however, that all who hear me will view the subject precisely in the light that I do, or that arguments which appear to me convincing will be equally so to all. If I can succeed in impressing upon them the conscientiousness of my own belief, one object at any rate will be gained—I shall be justified in my profession, and they will be more open to my arguments on other occasions, and upon other subjects.

"I by no means think it desirable for men to be lightly given to change in things pertaining to religion, but we should not press our censure too far upon this point. Our opinions on this subject are generally formed at an early period of our lives, by the circumstances in which we are placed, and when our judgment is immature; and if, in an after period of life, by reading, reflection, and observation, we are led to believe that our first formed notions were erroneous, candor requires we should pronounce those hard words 'I was mistaken.' I may add here, that in the change which has taken place in my sentiments, there is nothing affecting the great fundamental truths of divine revelation; on the contrary, advancing years have only confirmed my conviction of the truth and importance of the religion of the Bible, and of the insufficiency of all other means to make us truly happy, either in time or eternity. I would also observe further, that I do not state my reasons for preferring the Church of England in a spirit of hostility to any other denomination of Christians. I trust I can cordially say, 'Grace be with all them who love the LORD JESUS CHRIST in sincerity,' by what name soever they may be distinguished, or in what country soever they may be placed. But believing the prevalence of truth to be conducive to the best interests of religion, I will endeavor to set it before you in love.

"It will be unnecessary for me to say much respecting the circumstances which led to my embracing my present sentiments. Though educated in the principles of dissent, and not without the usual prejudices against the Establishment, I was early led to form a very favorable opinion of many of her Divines. I remember particularly reading, when young, a portion of the works of the Reverend James Hervey, of Weston Favel, and being much struck with the piety, benevolence, and elegant style of this good man. Advancing in life, and becoming, I trust, more decidedly under the influence of religion, I became gradually acquainted with the characters, and part of the writings, of Archbishops Usher, Tillotson, and Leighton; as well as with those of Bishops Hall, Beveridge, Burnet, Wilson, and Horne; together with those of other Divines of the Church of England. Being much instructed and edified by their writings, I could not but entertain a favorable opinion of the Church to which they belonged. So, upon examining the Book of Common Prayer, although in a cursory manner, I failed not to perceive how greatly it was in accordance with Scripture, and how well calculated for edification. When I further understood that there were above ten thousand parish churches in England, wherein these evangelical services were performed every Sabbath, besides those in the Colonies, I could not but feel a persuasion that the Established Church was eminently useful in promoting the temporal and spiritual welfare of the people.

"I had at this time imbibed the idea, that no very determinate plan of Church policy and government had been laid down in the New Testament, and I consequently believed the Church of England to be a lawfully constituted Church of CHRIST, without investigating or even knowing the peculiar claims she puts forth to that effect. I may here observe, that a gradual change had for some years been taking place in my mind, in some measure unknown to myself. I had at an early period of life been an advocate of popular Church government, believing every member to have a right to a voice in the election of officers, and the management of Church affairs. Subsequent experience led me greatly to doubt the propriety of these sentiments, and to believe that what is generally termed 'the voluntary system' in religion, is of a very unstable and fluctuating nature.

"Under the influeuce of these doubts, I was led to examine more closely the peculiar claims of the Established Church; and, having procured books upon the subject, I proceeded, with prayer offered up to the Father of Lights, for divine illumination and guidance, to read them with candor, and diligently to compare them with Scripture. As the result of this careful examination, I came to the conclusion that the Church of England approaches nearer to the standard of the Primitive Church, as exhibited in the New Testament, and in the writings of those who flourished in the first centuries after the introduction of Christianity, than any other denomination with which I am acquainted. My investigations also further proved to my own satisfaction, that her Book of Common Prayer is in entire accordance with the Bible, most happily calculated to prove a bond of union among those who use it, and a valuable means of promoting their spiritual advancement and welfare. I would wish to record my deliberate opinion that the sincere use of this excellent Liturgy, by every person throughout the British dominions, would most essentially contribute to the best interests of Christianity."

We have little doubt that many Dissenting preachers at this very time are undergoing the same mental process, through which Mr. Elder has, so satisfactorily to his peace of mind, already passed.

The advantages of Episcopal Oordination are very briefly, but unanswerably, stated by Mr. Elder:

"One who has received Episcopal Ordination, possesses a satisfaction that others want, viz., he has received such a commission as was alone considered to be valid for fifteen hundred years, and is still so considered by the great majority of the Christian Church. Far differently is he circumstanced who has received the laying on of hands in any other method. The validity of his admission to the ministerial functions would have been denied by the whole Church for fifteen hundred years, and is disputed by the greater number to this very hour. I bring this forward from no disputatious spirit, or wish to give offence; but, in all charity, as a subject for reflection and attentive consideration."

COMMUNICATIONS.

For the Churchman.

CALVINISM AND ITS "POINTS."

Mr. Editor,—As on two recent occasions I had the misfortune to hear sermons (preached by stranger clergymen in St. Luke's and St. Peter's Churches) in which a Calvinistic gloss was attempted to be fastened upon the Articles of our Church, I concluded, on going home, to examine the subject to the extent of my poor abilities. Having written down a digest of my reading and reflections on the subject, I thought that possibly it might be useful to others. With this intent, I solicit a place in your columns. If any of your readers would wish to verify any statements made, or to read more fully on the points of this controversy, I would refer them to Archbishop Lawrence's Bampton Lectures, whose volume is more than half occupied with the citation of original authorities.

Yours, &c. PHILO-CRANMER.
New York.

SECTION I.

The general principles of the English Reformation, from its commencement to the period when our Articles were composed, shown to be of a Lutheran tendency (in opposition to Calvinistical.)

It has been the misfortune of certain principles held by the English Reformers to be interpreted according to the modern meaning of particular expressions, allied to the Predestinarian controversy. It is important, therefore, to inquire whence certain doctrines of our Church were mediately derived, and, if possible, to trace their mode of expression up to their genuine sources.

Though it does not fall immediately within the design of this section, yet we may remark, by the way, that even the Calvinist, by laboring, though in vain, to render the articles explicit on his favorite doctrines, has proved that they are at the least not completely Calvinistical. For proof of this, we refer the reader to the note.*

Before we proceed to our main object, it will be useful to show what influence Lutheranism, in opposition to Calvinism, had upon the system of the English Church in general.

The English Reformation was a progressive work, commenced in the reign of Henry, and completed under his successor in all its essential parts. After its commencement, Melancthon was repeatedly pressed personally to assist in completing it, both in Henry's and Edward's reign. An invitation of this kind certainly took place so early as March, 1534, and again in October of the following year. In 1538 he was again solicited. Melancthon indeed was so much valued by Henry, that Gardiner (Henricianus) thought it proper to profess the greatest regard for him. During the reign of Edward, solicitations of a similar nature appear to have been frequent. Latimer, in a sermon before the king, 1549, says: "I heard say master Melancthon, that great clark, should come hither." In 1550 his presence in England was a second time requested. And lastly, again immediately before the death of Edward.

An actual Reform took place on the principles common to Lutheranism with the primitive Church. The first public attempt at a reformation of opinion was made in the year 1536, when a short code of doctrine was published, under the title of "Articles devised," &c. These were evidently of a Lutheran bias. Indeed, the definition of so interesting a topic as that of justification, was translated from the Loci Theologici of Melancthon. In the subsequent year appeared *The Bishop's Book*. Afterwards, in 1543, came out *The King's Book*. If these productions be minutely examined, not only the ideas, but sometimes the very language of the Lutherans will appear to have been closely copied in both.

When Edward ascended the throne, the offices of the English Church were completely reformed after the temperate system of Luther, and not after Calvin's plan of subversion. An abridgment of the service of the Romish Church, with such alterations and amendments as were judged necessary, became the liturgy of the Lutherans. Our own was modelled in the same way, being little more than a compilation of the ancient forms selected with prudence, corrected with judgment, and arranged with simplicity. Calvin, on the other hand, chose rather to become an author than compiler, preferring the task of composing a new liturgy, to that of reforming an old one. Our own liturgy, as it first appeared in 1549, bore not the most distant resemblance to this novel production. In 1552, however, the Sentences, Exhortation, Confession, and Absolution, were in some degree taken from it, yet not from Calvin's own translation, but from that of Pollanus, which was printed in England at the very period when the Book of Common Prayer was under revision. This might be conclusively proved by a comparison of the liturgies. After all, the idea only of such forms as the Exhortation, &c., or at most an occasional allusion or two, seems to have been borrowed.

Another circumstance no less directly proves the favorite quarter to which our Reformers looked for information. Cranmer, in 1547, translated a Lutheran Catechism, which he edited in his own name, and recommended in the strongest terms. The opinions, therefore, of the primate, were at this time Lutheran; and although he afterwards changed them in one single point, (respecting the Eucharist,) yet in other essential respects they remained unaltered. To ascertain Cranmer's peculiar attachments is to ascertain those of the Reformation; for under his direction, and with very much of his individual aid, were prepared the Offices of our Church and the Articles of her religion.

SECTION II.

The same tendency (Lutheran as opposed to Calvinistic) pointed out in the Articles themselves, as deducible from the history of their compilation.

It has often been asked, with whom did the plan of our Articles originate, and to whom ought their actual composition to be ascribed? According to Strype, Cranmer received an order to prepare a book of Articles in the year 1551, which, when compiled, was communicated to the bishops in the same year. In the early part of the year 1553, the Articles were ratified and published.—Strype's Memorials of Cranmer, p. 272. Ridley and Latimer were, no doubt, consulted in their composition—the former celebrated for his masculine mind; the latter, on account of his wisdom and experience, called The Apostle of England. The project of establishing an authoritative standard of doctrine, by a general congress of reformed divines, had long been a favorite idea with Melancthon. A congress of this kind Cranmer afterwards appears to have had in view. Scarcely, however, was the design imparted to the Helvetian Reformers at Zurich and Geneva, before it was completely abandoned, and a resolution adopted of compiling a municipal system of Articles solely for the Church of England. In the summer of 1551 the first sketch of the Articles was prepared, but no publication took place till the spring of the year 1553. Thus the Articles were two entire years in progress, before they were given to the world—ample time, one would think, for mature deliberation and the collection of all the wisdom of the Church. Besides, the first five of our present Articles, with others, the 9th upon Original Sin, the 10th upon Free Will, and the 17th upon Predestination, were wanting in the original sketch. It is deserving of particular notice, that some of the additional ones, introduced into the work before publication, besides others in the original outline, were derived *verbatim* from the Lutheran Augsburg Confession. Our limits forbid our marking the resemblance in detail. We may add, that the 39th, proving the Resurrection to be not yet passed, the 41st, against the supporters of a Millennium, and the 42d, against the final salvation of all men, (which were omitted in 1562,) were all clearly suggested by the 17th of the Augsburg Confession. Thus far with regard to the Articles as they were framed in the reign of Edward.

It will be of importance in the next place, to point out that from these, those which were ratified by Elizabeth, at the time of the revision, but slightly varied, and that, where any variation is to be found, it appears to have been taken from a similar source. The Convocation, under Elizabeth, not only made the Articles of Cranmer the basis of the proposed system of religion, but adopted them in general word for word. Of what was the intention in this respect, no testimony can be more conclusive than the evidence of the original document itself, which is still preserved with the signatures of the clergy annexed to it, and which is nothing more than an interlined and amended copy of the formulary, which had been adopted in the preceding reign. The alterations of Edward's Articles are in Archbishop Parker's own handwriting. Instead of increasing the number of our Articles, the Convocation diminished them; they struck out many speculative points, (as the article against the Millennium for instance.) In one or two instances, indeed, additional elucidations were admitted—but these were borrowed, not from any Calvinistic or Zuinglian, but from a Lutheran Confession. This was the Confession of Wirtemberg, which professed to be only a repetition and compendium from the Augsburgh, and was exhibited in the Council of Trent the very year when our own Articles were completely arranged by Cranmer. The Articles either partly or wholly copied from the Wirtemberg Confession, are the 2d, 5th, 6th, 10th, 11th, 12th, and 20th; which, indeed, contain the principal elucidations upon doctrinal points (that of the Eucharist alone excepted) adopted at that time.

What, then, is our conclusion with respect to the bias of our Articles? We perceive that in their first compilation many prominent passages were taken from the Augsburgh, and in the second, from the Wirtemberg Confession. *These were confessions of the Lutherans. The Articles therefore are not Calvinistic.*

We might show, could it be done within due limits, that in the year 1552, when our Articles were compiled, the Calvinistical Controversy, as it has since been generally termed, was only commencing; and that then Calvin published his first work professedly upon the subject, of which Beza, the Calvinist, remarks, "that Satan excited such dissensions by this work, that the chief point (caput) of the Christian religion hitherto buried in obscurity (antea obscurissimum) loomed out in light to all who were not contentious." Vita Calv. It might be shown also, that at the same period the doctrine alluded to was not universally approved even in Switzerland; and that according to the testimony of Beza himself, such was then the efficacy of error, or, in other words, the attachment to a contrary system, that the mouth of truth or the preaching of absolute predestination was at that time somewhere (probably he meant in the canton of Berne) obstructed by public authority; and that the consideration of this deeply affected Calvin, particularly when he perceived Castellio and Melancthon both adverse to his opinions. We will conclude this section with the modest reply of Castellio to the calumnies of Calvin—"*Non semper pendebit inter latrones Christus; resurget aliquando crucifixa veritas.*"

SECTION III.

On Original Sin as maintained by the Scholastics, the Lutherans, and the English Reformers.

In the preceding sections we have pointed out the source from which our Articles were derived, and proved that all subsequent alterations were borrowed from a similar source, and a composition coeval with them. Reason therefore would suggest, that in illustrating them, we should have recourse to a comparison with those opinions which prevailed when they were first promulgated. Let us attend, then, to the controversies which were carried on by the Lutherans against the Papists, and which our own Reformers appear to have had in view, when, separating from the Church of Rome, they raised a broad and secure boundary against the return of Romish error. It will be necessary all along to keep our eye on one prominent doctrine, which was eminently conspicuous in all the controversies of the Lutherans—the doctrine of complete redemption by CHRIST, which in their idea their adversaries disregarded. Thus many of the school authors maintained that CHRIST died only for original sin, or as it was then supposed to be, imputed guilt; while we ourselves were left to make satisfaction *on the altar* for *actual* sins. In opposition to this conceit, the Reformers of England transcribed from the Augsburgh Confession the following in our 2d Art.—"crucified * * * to be a sacrifice not only for *original* guilt, but also for *actual* sins of men." We repeat, therefore, that we should constantly keep before us the unsophisticated tenet of the atonement, as a common centre of direction to all the topics which we propose to examine.

The subject which comes first in order to be considered, is that which is contained in the article of Original Sin. The schoolmen contended that the infection of our nature is not a mental but a mere corporeal taint; that the body alone receives and transmits the contagion, while the soul in all instances proceeds immaculate from the hands of GOD. Thus Melancthon says, (Apolog. de Peccato Originali, p. 2,) "Quidam enim disputant peccatum originis *non esse aliquod in natura hominis vitium seu corruptionem, sed tantum servitutem, seu conditionem mortalitatis*, quam propagati ex Adam sustineant, *sine aliquo proprio vitio propter alienam culpam*. Præterea addunt neminem damnari morte æterna propter peccatum originis." But if the scholastics maintained that the body alone and not the soul became vitiated by the fall, in what, we may ask, did they suppose the guilt of original sin to consist, and what to be the necessity of remitting it? Original sin they stated simply to be the loss or want of original righteousness, and original righteousness they considered not as something connatural with man, but as an adventitious ornament, the removal of which left the integrity of his nature inviolate—in the words of Luther, "*ceu ornatus quidam, additus homini tanquam donum.* Ut si quis formosæ puellæ coronam imponat. Corona certe non est pars naturæ virginis; sed *quiddam separatum a natura*," &c. Thus man was an object of divine displeasure, not because he possessed that which was offensive, but because he was defective in that which was pleasing to the Almighty. The scholastics, augmenting the responsibility of the first transgression, farther asserted (what Calvin never did) that all participated in the guilt of Adam. Adam, according to the schools, was a *federal head and representative of mankind*. This might be proved by Lombard's Book of Sentences, Aquinas, &c. The scho-

* The Calvinists, both in the reign of Elizabeth and James, attempted to procure the insertion of the Lambeth Articles among the Articles of the Church. At the Hampton Court Conference under James, the spokesman of the Calvinists moved his majesty, "That the Book of Articles of Religion, concluded in 1562," (the Thirty-nine,) "might be explained in places obscure, and enlarged where some things were defective. For example:—whereas Art. 16, the words are these—*after we have received the Holy Ghost we may depart from grace*, ... he desired . . . . these words might be explained with this or the like addition—*yet neither totally nor finally*; and also, *that the nine assertions orthodoxall, as he termed them, concluded upon at Lambeth, might be inserted in that book of Articles*."

The Lambeth Articles, translated from the Latin, run thus:

I. God from eternity has predestined some to life, others he has consigned by reprobation to death.

II. The moving or efficient cause of predestination to life is not . . . . but the sole pleasure of God.

III. The number of those predestinated is predeterminate and fixed.

IV. Those who are not predestinated to salvation shall necessarily be damned on account of their sins.

V. True, living and justifying faith, and the Spirit of God justifying, never departs, in the elect, either totally or finally.

VII. *Salutary* grace is not given, is not communicated to all mankind, by which, if willing, they may be saved.

VIII. . . . . All men are not drawn by the Father that they might come unto the Son.

IX. It is not in the will or power of any one man to be saved.

In the year 1643, "the Assembly of Divines," Puritanical, revised the first fifteen of our Articles, 'with a design,' says Neal, in his History of the Puritans, "to render their sense more express and determinate in favor of Calvinism." The ninth Article, of Original Sin, was thus amended by them: "Original sin standeth not in the following of Adam, &c., but [*together with his first sin imputed*] it is the fault and corruption, &c., whereby man is *wholly deprived of* (not as before, *very far gone from*) original righteousness, and is of his own nature inclined [*only*] to evil . . . . yet the Apostle doth confess that concupiscence *is truly and properly sin*." (Instead of *hath of itself the nature of sin*.) In the 10th Article, after the words "without the grace of God by Christ preventing us that we may have a good will," they inserted, "*and working so effectually in us, as that it determineth our will to that which is good*." In the 11th Article, upon Justification, they explained thus, as in the italics: "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ's sake, *his whole obedience and satisfaction being by God imputed unto us, and Christ with his righteousness being apprehended and rested on by faith only*." Let every reader judge for himself what these oft attempted emendations of our Articles by the Calvinists decide as to their Calvinistic bias.

lastic doctrine, then, appears to be, that the lapse of Adam conveys to us solely imputed guilt, the corporeal infection, or concupiscence. in their sense, which they admitted not being sin itself, but only the subject-matter of it; not *peccatum*, but, according to their phrase, *fomes peccati*, a kind of fuel which the human will kindles or not at pleasure—"fomitem," says Luther, "non peccatum sed infirmitatem, contra expressum textum Apostoli appellantes." They pertinaciously held the innocence of that occult quality which disposes to crime without being in itself criminal, which, void of all depravity, renders the mind depraved! Indeed, the Lutherans were persuaded that upon this point their adversaries were little better than Pelagians, who denied original sin altogether. Such is an outline, as given above, of the doctrine held by the Romish doctors on original sin.

Our next inquiry relates to the Lutheran exposition of original sin, as opposed to the Romish. The Lutherans taught, in their standards, a corruption of our nature in a general sense, a depravation of the mental faculties and the corporeal appetites; that the image of God. though not annihilated, is nevertheless greatly impaired—the injury extending to his intellect, and affecting as well his reason and his will, as his affections and passions. In urging a corruption of nature, they opposed the scholastical doctrine of its integrity; and when they insisted upon its total corruption, they opposed the idea of a deterioration in one part only, and even that consisting of a propensity void of sin. Yet while they argued that by reason of this depravity we are to be considered by our natural birth as the children of wrath, they admitted that by our new birth in baptism we are all made the children of grace. But upon the effects of baptism they differed widely from the Church of Rome. For while their opponents taught that original sin was totally obliterated in the laver of regeneration, they, on the other hand, asserted that the corruption of our nature continues from the cradle to the grave. The *guilt* of original depravity was indeed remitted in baptism, but the depravity itself remained, although becoming daily more and more diminished by the operation of God's holy Spirit. The sentiments of the Lutherans, with regard to the necessity of baptism in order to salvation, will be noticed hereafter.

It is now time to apply the results arrived at to the elucidation of our 9th Art. on Original Sin. Original sin is there defined to be "the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit, and therefore in every person born into this world, it deserveth God's wrath and damnation." When we recollect the peculiar theory of the scholastics, we perceive at once with what this definition was intended to be contrasted. The article represents it to be the fault and corruption of every man's *nature*, not the mere loss of a superadded grace, but the vitiation of his innate powers, by which he is inclined to evil *of his own nature*. Yet while the Church esteems it not as her adversaries held an innocent propensity, she does not declare it to be punishable as a crime; but with unequalled moderation asserts it only to be *deserving* of God's displeasure. After the preceding definition she proceeds to observe that this depravation of nature remains after baptism, in perfect conformity with common sense and the doctrine of the Lutherans. The expressions "that naturally is engendered of the offspring of Adam," are evidently directed against the *immaculate conception of the Virgin Mary*, decreed by Council of Trent in 1546, the article admitting only such a conception in him who was *supernaturally* generated. But there are one or two slight alterations in our article from the Lutheran Confession, which show to advantage the exquisite catholic instinct of the English Reformers. They were no servile copiers. When they stated concupiscence to have *in itself the nature of sin*, by leaving out the strong epithets "veram et propriam," generally adopted by the Lutherans, is it not evident, that they intended on this occasion, by no means to go to the full extent of the Lutheran definition, and yet to distinguish their own position from that of the Papists?

Again: With regard to the *responsibility* of original sin, the Augsburgh Confession, upon the point, maintains that "the corruption of birth brings eternal death (æternam mortem) upon those who are not regenerated," &c.; yet with this definition in their eye the English Reformers chose a more moderate turn of expression, simply observing that in every person born into this world original sin *deserves* God's wrath and damnation. Here nothing more is stated than the offensiveness of the quality itself to a just and holy God, which is said to be deserving of divine condemnation in every one that is born, but not, as seems to be the sense of the Lutheran form, to expose him to it personally. It is noticeable also that the adjective "*æterna*," connected in the Augsburgh Confession with "*mors*," is omitted in the English article, and the word "*damnation*," i. e., condemnation, substituted in place of "*eternal death*." An analogous use of the word 'damnation' may be found in one of Bishop Hooper's sermons—"Of these words should those, that be *damned by the magistrates, acknowledge* that," &c. Serm. 4.

SUPPLEMENT TO SECTION III.

On the sentiments of the English and Continental Reformers as to the necessity of baptism in order to salvation, and the salvability of the heathen.

Some have conceived that our Church excludes from salvation infants dying without baptism. But the very reverse seems to be the fact from the 9th Art., which says, not that the corruption of our nature produces actual condemnation, but that merely it is *deserving* of it. If the sentiments of Cranmer are to be deemed of importance, he expressly condemns the scrupulous superstition of those who so completely tie down the grace of God and the Holy Spirit to the sacramental elements, as explicitly to affirm, that no infant can obtain eternal salvation who dies before baptism; an opinion, he says, far different from ours. Again; at the commencement of our baptismal service, the minister prays that the child to be baptized may be received into the ark of Christ's Church; to which, as the form originally stood, it was added, "*and so saved from perishing*." But at the revision of the liturgy, immediately before appearance of our Articles, this passage was entirely omitted.

Let us next inquire into the opinion of Luther upon this subject. The efficacy of the Holy Spirit, which the Lutherans believed to be *always* exerted in *infant* baptism, they confined not to that sacred ordinance except only as to the appointed means of conferring it, but extended to the children of Christians in general, whom they considered not only as within the divine covenant by baptism, but, being recommended to God in prayer, as certainly entitled to its blessings. When the Lutherans excluded heathen children from the participation of Christian security, it should be remarked that they excluded them only from a participation of God's covenanted mercies, and from that certainty of salvation which is thence derivable. Hence appears the important difference between the sentiments of Luther on this point and those of Calvin. The former contended for the *certain* salvation of all infants born of Christian parents, leaving heathen children to God's mercies in a future life—the latter, of those only who are discriminated by an inscrutable decree of divine election. Indeed, with regard to the heathens in general, Luther seems to have hoped that God would be merciful; but as nothing had been clearly revealed upon the subject, he thought it not his duty to speak positively upon it. Abundant evidence to prove these points might be adduced. But of all the Continental Reformers, Zuingle was not only the first who asserted the salvation of infants dying before baptism—but his assertion was made without restrictions of any kind. He was the staunchest advocate of universal grace and salvation, through the merits of Christ, of all the German Reformers. Innumerable references to his Works might be given on this subject. When, therefore, the Zuinglians represented *congruous* works as sinful, because not proceeding from faith, they considered not heathen piety as of that description, but like our own, as acceptable to God through the merits of Christ. In condemning *congruous* works, they solely condemned (with our 13th Art.) that merit of human virtue which the Papists inculcated, as in itself entitled to divine acceptance without the mercy of God and the atonement of Christ. In the following references to Cranmer's works, there will be seen as broad assertions of universal grace and salvation, as were ever made by Zuinglius—Answer to Gardiner, p. 372; Ibid. p. 393; Defence of the true Doctrine of the Sacrament, p. 114. Part of our 31st Article was in a great measure taken from the following in the Augsburgh Confession: "Passio Christi fuit oblatio et satisfactio non solum pro culpa originis sed etiam pro omnibus reliquis peccatis." When they adopted this passage, the English Reformers introduced an idea not to be found in the Confession, asserting the oblation of Christ to have been not only a satisfaction as well for actual as original sins, but a *perfect redemption, propitiation*, and satisfaction for *all* the actual and original sins *of the whole world*. To what can we more properly attribute their introduction of such an idea, than to their predilection for the universality of Christ's sacrifice in the Zuinglian sense?

(*To be concluded next week.*)

For the Churchman.

THE THEOLOGICAL SEMINARY.

Mr. Editor,—"A Layman of the Southwest," in his communication in your last paper, states, in regard to our General Theological Seminary, that there, "many of the most important duties [of the ministry] are known only in theory - there are no parochial Sunday schools —no sick and poor to be visited—and no teachings of liturgical reading." Now this is a *mistake*, which ought not to pass without correction. The students of the Seminary are generally connected with some one of the many parish Sunday schools in the city, and thus have frequent opportunity of visiting the sick and the poor, being brought in the discharge of their duties immediately in contact with this class of our population. And as to "liturgical reading"—the whole subject of the service of the Church—the several offices—the rubrics —the mode of performance—in fact, every point which it is desirable should be elucidated, constitutes one of the branches of the Seminary course, which, now that the Professorship of Pastoral Theology is filled, receives particular attention.

ÆQUUS.

For the Churchman.

A SHORT DIALOGUE BETWEEN A HIGH AND LOW CHURCHMAN.

Low Churchman. My good friend, why is it that you High Churchmen are continually harping upon "the Church," "the Church," to the neglect, as it appears to me, of the more important, the Spiritual part of our religion?

High Churchman. I am very glad, dear sir, of an opportunity of answering your question. I will, however, first acknowledge my own short comings—I plead guilty to the charge of want of spirituality, and day by day desire to acknowledge "there is no health in me"—but I deny that an enlightened zeal for the Church was ever *the cause* of a want of spirituality. Now for the answer:—"The Church of the living God"—"the spouse of Christ"—"the pillar and ground of the truth," has been handed down to us in its original integrity. We have the structure in all its just proportions The seeds of error which had well nigh overgrown it were at the Reformation rooted out. We see the manifold evils that man's device has brought upon the Church, and we feel the absolute necessity of guarding her from all sorts of errors, from foes without as well as injudicious friends within—and you will pardon me when I add, that the course many Low Churchmen adopt, compels us often to raise our voice in behalf of the Church.

L. C. I agree with you on the importan of guarding the Church from error, but I have never looked upon our course as one that should justly excite alarm.

H. C. If you will answer me a few questions, we may come to a better agreement:—I take it for granted that you believe in the divine institution of the Church—its ministry and sacraments. Do you also believe that the Church has authority to prescribe the forms of public worship?

L. C. I do.

H. C. Do you not believe that "the form of sound words" she has prescribed contain all the doctrines of the Gospel that are necessary to salvation, and that they are pre-eminently calculated to guard us against "all false doctrine, heresy, and schism?"

L. C. I most certainly do.

H. C. How then do you reconcile duty to the Church with that spirit that sets at nought her authority; and vainly hopes by sacrificing her principles to conciliate those who are deadly hostile to her?

L. C. I am not aware that our Low Church clergy do often depart from the requirements of the rubrics, and when they do, it is in immaterial matters.

H. C. I admit that in this diocese, where sound Church principles have had so controlling an influence, that few in public worship have disregarded the rubrics; but if you will look at other parts of the country where your principles are countenanced by bishops, you will find clergymen who show their contempt for holy vestments—who omit in public worship the Epistle and Gospel for the day and the commandments of God: and for what is this done? And are we not justified in raising our voices against *all* innovations, when we see that "*immaterial*" ones means anything in our system which offends the prejudices of our good neighbors, the Presbyterians, Methodists, or Baptists? Depend upon it, sound Church principles and vital piety should ever be united; and if you and your good friends will embrace the one, we may all endeavor, by God's grace, to increase more and more in the other. Then will the peace of the Church be preserved— then will the world see that we are *one* with the Saviour, and multitudes will flock to our standard.

L. C. I must confess that I have never viewed this matter in the light you have placed it, and I am disposed to embrace your proposition. If we can avoid contention we can be more profitably employed in "provoking each other to good works."

H. C. It has often occurred to me, that the course Low Churchmen adopt is occasioned by the influences under which they are placed, rather than reflection upon the tendency of their principles. When I have a little leisure again, I should be pleased to have a short conversation with you on the propriety of leaving our Church institutions to languish for the want of our prayers and our alms, while our strength is expended in such a way as to give direct countenance and encouragement to schism.

For the Churchman.

AN APPEAL TO MEN OF REASON AND RELIGION IN FAVOR OF CHRISTIAN LIBERTY.

Such is the title of the leading editorial article in the last number of the Methodist Advocate and Journal, an article which is spun out to the length of nearly two columns. Its object will appear from the following extract:

"It cannot be doubted, that the supremacy claimed by the pope would, if acquiesced in, prostrate all civil authority not recognized and sustained by that pontiff; but it is not so generally understood that the authority claimed by High Churchmen for their bishops would be *equally* fatal to the civil power.* *Yet a little attention to the subject will satisfy the most incredulous!*" "We are aware (say the editors) that most people think these extravagant notions [of High Churchmen] are confined to a very small part of the Protestant Episcopal Church. They are, however, most grievously mistaken. The High Church claims are sustained by a majority of their bishops, though some of them are unwilling to risk the avowal without modifications; which modifications, however, are *wholly unimportant*, except that they add *insult* to the injury they would inflict upon other religious denominations. These claims are sustained by a *large portion* of the ministry, and, we believe, by all their periodical papers, with the single exception of the Episcopal Recorder, edited by Dr. Tyng and Mr. Suddards, of Philadelphia, [not to mention the Rev. author of the "Pastor's Testimony," "Walk about Zion," &c.] How long this excellent religious journal will be able to withstand the powerful array of influence brought to bear against it, *sustained by the Episcopal power* surrounding it, we cannot predict; but the editors will need, as they assuredly *deserve*, [or, which is the same thing, *merit*, though not in the Romish sense,] the patronage and prayers of all those in the P. E. Church who, professing to be Protestants, are really Protestants, to sustain them in the unequal conflict in which they are engaged. The P. E. Church is hastening to a renunciation of the very name of Protestant. It covets and claims the name of 'Catholic,' ["professing," as Mr. Wesley and thousands of Methodists have done, to "believe in the Holy Catholic Church" into which *they* were baptized.] Puseyism disclaims nothing of Romanism but the pope's supremacy, while it would make a pope of every diocesan bishop. There are a few names yet, even in the P. E. Church, 'which have not defiled their garments,' and THESE, WE HOPE, WILL DEFEND THE LAST ENTRENCHMENT OF PROTESTANTISM IN THEIR CHURCH, THE 'EPISCOPAL RECORDER!' But we fear the pride of dominion in the bishops, and the subserviency of the inferior clergy, [who of course have no "rights" to defend, and are actuated by no motive to defend what they do not possess,] will ultimately overthrow whatever of Protestantism is yet found in that communion."

We must confess that we are glad, on one account, to see such articles. They show that, in the view of the more intelligent leaders of "other denominations," Episcopalians are united almost to a man in the belief of the exclusive validity of Episcopal ordination, and that *Protestantism*, upon which so many changes have been rung, consists after all in believing that every man may take to himself the honor of the Christian ministry.† The reverend editors of the "Church Record," of the "Southern Churchman," of the "Western Episcopal Observer," (if, indeed, that paper be not *defunctus officio*,) and even of the "Chronicle of the Church," will now hide their diminished heads. They cannot pretend to be Protestants or Republicans. Their respective bishops are popes, and the domains (temporal as well as spiritual) of the Autocrat at Rome, ar , it is well known, to be defended at all hazards by his "inferior clergy." They may contend that the laity of their communion have a voice in legislation, (which the Methodist Conferences do not allow,) and that the House of Clerical and Lay Deputies may prevent the House of Bishops from carrying out an obnoxious measure; but still the authority of their bishops, they must admit, is equally fatal to the civil power with that of his Italian Holiness; and if they would not subject themselves to the charge of a want of patriotism, they must abandon their present positions, and creep into "the last entrenchment of Protestantism,"—THE EPISCOPAL RECORDER.

MELANCTHON.

August 4, 1842.

* The gist of the editors' argument is contained in the following sentence: "From the very nature of this [High Church] claim it must follow, that in all ages of the Church it must depend upon the pleasure of the bishops whether the Church of Christ shall be perpetuated in the world; as if they should refuse ordination, the Gospel could not be preached, or its ordinances administered." We imagine that the editors, with Mr. Wesley, will admit that the Church is a "keeper of Holy Writ." But suppose that the members of the Church had universally in the early ages refused to keep the Bible in its integrity: could the Gospel have been preached in its purity? It will be answered, that God will take care of his word, for in all time it will be "committed to faithful men." In like manner we reply, that a valid ministry will somewhere be preserved, according to the Saviour's promise, and that we have no more right to constitute a new ministry for the edifying of the body of Christ, and for the maintenance of the unity of the faith in this one body—(Eph. iv.)—than to write out a new Bible.

† But now the warm enthusiast cries,
The office to myself I take;
Offering the Christian sacrifice,
Myself a lawful priest I make;
To me this honor appertains,
No need of *man* when God ordains.

Though *kings* may not so far presume,
'Tis no presumption in a *clown*;
And lo, without a call from Rome,
My *flail* or *hammer* I lay down;
And if my *order's* name ye seek,
Com , see a new *Melchisedeck!*

Ye upstart priests, your sentence know,
The marks you can no longer hide;
Your daring deeds do plainly show
The loathsome leprosy of *pride*;
And if ye still your crime deny,
Who *lepers live* shall *lepers die*.

CHARLES WESLEY.

For the Churchman.

CONVERSATIONS WITH SECTARIANS.

NO. V.

Churchman. Have you any officer in your Church possessing the right, in virtue of his office, of governing the Church, ordaining its ministers, bringing them to trial, and deposing them for misconduct, such as Timothy and Titus possessed?

Presbyterian. No, Sir.

Churchman. Have you any *deacons*, who preach and baptize, as Philip and others did?

Presbyterian. No, Sir.

Churchman. What ministers *have* you got?

Presbyterian. Only presbyters!

NO. VI.

Churchman. What is the doctrine held by the Church of Rome respecting Transubstantiation?

Romanist. That, after consecration by the priest, the bread and wine are changed into the real body and blood of Christ—the same that hung upon the cross.

Churchman. If that doctrine be true, then, when Christ instituted that sacrament, He must first have eaten Himself, and then all His disciples must have eaten Him, at the very time, too, when He was sitting in the midst of them, and conversing with them! Surely, your Church cannot believe *that*.

Romanist. Why not, Sir? Wasn't it a miracle? Miracles, Sir, are one of the signs of the true Church.

K. I.

TO THE REV. WILLIAM A. MUHLENBERG, D. D.,
Rector of St. Paul's College,
College Point, New York.

Rev. and Dear Sir,—

While on an episcopal visit to this parish, I read in the Churchman of last Saturday your letter to me dated August 30th. I answer it through the same medium from the strong desire that I have publicly to evince, in all proper ways, my continued and increasing confidence in the excellent institution over which you have so long, faithfully, and successfully presided. Evidences of the sound judgment and conscientious purpose with which your administration of its concerns is governed, are too numerous and satisfactory to allow me to doubt for a moment that the change to which your letter principally refers is, under the circumstances of the case, expedient and proper. I regret, indeed, that young men who have so long enjoyed the peculiar advantages of your College should be deprived of them before having prosecuted the full course of preparation for applying to more especial fitting for their future state in life. The curtailment of your course, however, since it must be temporarily made, is wisely placed at its close, when its subjects may be hoped to be, by the divine blessing, deeply imbued with the *sound moral and religious principles and affections*, by which, as well by *a grade of learning of the first respectability*, your College is as well adapted to prepare them to fill any other station with credit and usefulness.

I sincerely hope that the Church will not be slow in enabling you fully to carry out your admirable plans, so fraught with benefit to her and the community. As one deeply interested in that Church's welfare, I beg to repeat assurances of my sensibility to the claims which your unwearied, disinterested, and successful devotion of many years to the great cause of education on Christian principles, gives you on her encouragement and support. My heart's desire and prayer to God is, that the influences of His grace for direction and aid in your momentous responsibilities and duties, may continue to be abundantly vouchsafed to you and your able and excellent fraternity of co-workers. And in justice to those of you who are in the sacred ministry, it gives me much pleasure to say, that I know of none of our clergy who more faithfully and legitimately fulfil the high and holy functions of the *pastoral office*; so truly do you care for the souls of your charge, while enriching their minds with the choicest treasures of literature and science.

With my best blessing upon your College, I remain,

Rev. and dear Sir,
Your affectionate brother,
BENJ. T. ONDERDONK.

Albany, N. Y., August 8, 1842.

For the Churchman.

COLONIAL BISHOPRICS. III.

I have been much gratified to observe in the appointment of the Sub Committees on this interesting subject, (the main Committee is made up of archbishops and bishops,*) how wide a range of character and station has been comprehended, and how readily those who dignify the highest rank in both have come into the work. I regard it as an illustration and an attestation of the blessing which now eminently rests upon the Church of England, that her most distinguished sons, both clerical and lay, are imbued so deeply with the missionary spirit. I hold it up as an example worthy of all imitation by the Churchmen of America.— When shall we see the name of our Secretary of State or of the Treasury on a Sub-Committee for missions? The Chancellor of the Exchequer is one of the Sub-Committee for New Brunswick; and finds time from the burthens of his office to attend to its details. On the same Sub-Committee I find the name of Major General Sir Howard Douglas, who has executed several of the most important foreign and colonial trusts; and of Sir John Taylor Coleridge, Knight, one of the Justices of the Queen's Bench. When may we hope that one of our general officers or highest judges will have time and turn for such a work? On others of the Sub-Committees I find the Lords Courtenay, eldest son of the Earl of Devon, and of a family who claim descent from Pharamond, founder of the French monarchy, in 420; and Lyttelton, who, by his love of letters and devotion to the Church, honors the honored name of his hereditary Hagley; of T. D. Ackland, jun., M. P., eldest son (and worthy to be so) of the excellent baronet of that name, whom all men know, and only know to love; and Joshua Watson, the admirable and venerable, "the benefactor of all his brethren," whose very name is true nobility. Thus are birth, rank, wealth, genius, learning, worth of every kind, honored, by their dedication to the service of the Church. There, public men are not ashamed to own themselves the servants of the cross. Of such a nation, it might well be said, by one who could have no temptation to be partial to her Church relations, wherever British authority is recognized, Christian missions may be hopefully attempted. Of course, the clergy bear their part in the labor of these Sub-Committees. Among others, I notice the names of the late Bishop of Barbadoes, Dr. Coleridge; of the Dean of Chichester; of Sir H. R. Dukinfield, rector of St. Martin's in the fields, London; of Dr. Lorndale, Principal of King's College, London; of Mr. Wood, chaplain to the Queen Dowager; and of Edward Coleridge, one of the laborious tutors at Eton: clergymen in every position in the Church, with the most laborious charges, of the highest reputation, and in the widest influence. These things bespeak a Church alive, awake, at work. Upon such a Church, "fervent in spirit, serving the Lord," he will send down his blessing. Oh for a dispensation of the same spirit upon our own! "O God, make speed to save us!" "O Lord, make haste to help us!"

G. W. D.

* The Treasurers are the Hon. Mr. Joshua Coleridge, the Ven. Archdeacon Hale, master of the Charter House, and the Rt. Hon. W. E Gladstone, Vice President of the Board of Trade, and Master of the Mint. The Rev. Ernest Hawkins is the honorary Secretary.

For the Churchman.

MICHIGAN.

Mr. Editor,—It may gratify you, and the readers of your paper, to know something of the state and prospects of the young and promising diocese of Michigan: and should the eye of any of our eastern brethren fall upon these lines, I beg them to remember, that in no part of the country are the principles and usages of the Catholic Church more fully carried out and sustained. Our excellent Bishop, in his preaching and example, exhibits the distinctive principles of Episcopacy as contradistinguished from the sects around us, and with the utmost kindness and delicacy sustains his clergy in the strictest adherence to the rubrics of the Church service, being solicitous to combine the beauty of order with the beauty of holiness. Churches are erected in our most important towns, and there is a wide field for the establishment of Episcopacy in our smaller villages.

Bishop McCoskry's excellent sermon on Episcopal Bishops has had a wide circulation in this diocese, and awakened a spirit of earnest inquiry and serious feeling which must be followed by happy effects. He views the subject practically, as of *vital* interest to the Church of Christ, and, therefore, it is not deemed merely as a point of order, or denominational distinction—an amusing speculation to excite a smile— but of vast importance to the stability of the Church, and the eternal happiness of men. The principles of Episcopacy and historical Christianity, are correlative terms. But the grand aim of our beloved bishop is, to elevate the character of the ministry—to magnify their Apostolic office. *Hold up the* ministry, is his unceasing advice to his clergy, and you will be sustained. Hence his invariable practice is, to communicate with parishes only through the rector; and in all questions he is first consulted as the regularly constituted head, appointed to minister in holy things.

From this slight sketch, it is easy to see that no State presents a fairer field than Michigan, for an able, zealous and devoted ministry to carry out the principles of sound Churchmanship, Apostolic order, and diffuse the blessings of the Gospel, and to elevate the standard of primitive piety.

ST. JOSEPH.

THE CHURCHMAN.

SATURDAY, AUGUST 13, 1842.

THE HOLY SACRAMENTS.

"*You must say to the Protestant dissenter, you have no Sacraments, and we therefore cannot unite with you.*"

The above sentence from the sermon of the Rev. Dr. Hook at the consecration of Clifford Church, (the publication of which was completed in the last number of this paper,) suggests the propriety of offering a few observations on the conditions on which alone the Christian Sacraments may be possessed. We cannot unite with any religious body which has them not, for the sufficient reason that they are so indispensable, and of such importance, that of the one we are assured, "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God:"—and of the other—"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." It is, therefore, both wrong and vain to speak of the blessings of Christianity, as if the Sacraments had little to do with them—for it is by their diligent and proper use that their Divine Author has made available to the human race the benefits of his passion and death. It is their devout use, united with faith in the doctrine taught, and obedience to the commands of our Blessed Redeemer, which makes a man a good Christian.

A Christian Sacrament is an outward and material sign of an inward and spiritual grace:—which outward sign was ordained by our Lord Jesus Christ himself, both as the mean whereby we receive the grace, and a pledge to assure us of the fact of having received it, when all his requisitions have been complied with. To the lawful and regular administration of these Sacraments, three things are indispensable: the outward material element—the form or words—and the commissioned minister. If any one of these be wanting, although the other two be present in their integrity, there is, to say the least, very great doubt as to the validity of the Sacrament—most probably it is no Sacrament at all.

This being the case, we find the matter very much narrowed down, and but a single point left for adjustment: for dissenters have no difference, worthy of especial mention here, as to the nature of the outward elements, and the form to be used in their application or reception. This single point is the authority of the officiating person to act as an ambassador for Christ—to admit men to the privileges of the New Covenant, and confer remission of sin by Holy Baptism, and to cherish and support the new life begun in that Sacrament by the Bread of Angels which is broken in the other.

Now although our Blessed Lord refused to answer the inquiry of the chief priests and elders of the people who came to him as he was teaching, and said, "By what authority doest thou these things? and who gave thee this authority?" yet this fact is no precedent for imitation by those who claim to act in his name and behalf in succeeding ages. He who made the worlds, and upholds all things by the word of his power, to whose omniscience the unworthy and improper motives which prompted the question were manifest as soon as entertained, in the plenitude of his wisdom, saw fit to decline answering an impertinent and irreverent inquiry. But since many false prophets have gone out into the world, and many wolves have stolen the shepherd's garb and crook, it is both prudent and commendable to require those who set up to minister in holy things to produce their warrant, and to show that their commission is valid, and their powers ample.

All authority to minister in the word and sacraments has one origin, and must be drawn, either *mediately* or *immediately*, from that one source, Christ, *the Head of the Church*. It was given *immediately* by our Lord to the chosen twelve disciples, who had been called by him to be about his person, and whom he instructed in the truths of his dispensation. At a subsequent period, he also gave it *immediately* to St. Paul, the great Doctor of the Gentiles. But since that time, and for all other persons, the only way in which the right to preach the Gospel, and competency to administer the Sacraments could be attained, is *mediately* through the Apostles and their successors in office. To these the blessing of our Lord, "Lo, I am with you alway," was promised. From generation to generation, in every clime where the Cross has been raised, has this commission been handed down by an order of the clergy now called Bishops, whose duty it has been, both in and from the days of the Apostles, to call and send men into the vineyard of the Lord. Wherever this commission has been preserved, (as is the case in by far the larger part of the Christian world,) the clergy derive their authority to preach the Gospel and administer the Sacraments from the Bishops. The Bishops derive theirs from others of the same rank, and these again from their predecessors in the same high office, until, as a perfect and unbroken chain, the connexion goes back to the holy Apostles themselves. The clergy of our Church derive their power from this only source, and thus both preach the Gospel with authority, and confer true and valid Sacraments.

But in this country, and in some parts of Europe, there are thousands of men who claim to be Christian ministers, who have derived no authority from the Bishops. Of course, they are unsent heralds, and cannot possibly administer the Christian Sacraments. They may and do go through certain ceremonies outwardly resembling those employed by the Church in the administration of the Sacraments; yet, of necessity, these are vain and empty forms. All the water in the depth of the sea is insufficient to wash away the sins of a single person, when it is not applied by one having authority, who lives in the communion of the Church. All the bread that has been made from the days of Adam—all the wine which the grape ever yielded, can never afford the spiritual sustenance of the Body and Blood of Christ to one hungry soul, when they have not been broken and poured by the consecrated hands of the priests whom God has commissioned to offer the commemorative sacrifice in His Church. Of course, where this has not been done, no grace is imparted to the recipient, and the bread and wine remain an empty sign of an absent thing, because the power and the Spirit are wanting.

We are aware, that to this last assertion it may be replied, that many individuals among the dissenters have joined in the celebration of what they esteem the Lord's Supper, and have been profited thereby. But it must be remembered, that there are three ways of communicating. The first, sacramentally only, as in the case of wicked and depraved persons who approach the altar, and "although they carnally and visibly press with their teeth (as St. Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ; but rather to their condemnation do eat and drink the sign or sacrament of so great a thing." The second way is spiritually—as in the case of those who are filled with an earnest desire to receive the Blessed Sacrament, and yet, through sickness, absence of clergy, or some similar impediment, are unable. Speaking strictly in accurate language, this is not so much a true communion by the reception of the Body and Blood of our Lord, as a religious exercise of the affections; and though it produces considerable benefit, yet it falls far short of the third way, which is that of the true Sacramental Communion which the faithful make when they worthily approach the altar.

To the second mode is to be referred all the benefit derived by dissenters from eating bread and drinking wine in remembrance of our Lord's sacrifice. It is hardly necessary to add, that the substitution of the unfermented juice of the grape, buttermilk, water, and other fluids which they have sometimes employed instead of wine for that purpose, does not supply the deficiency, and raise the ceremony to the dignity of the Sacrament.

We therefore conclude, that as they are not "duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same," there are no Sacraments among the Protestant dissenters.

E.

DOMESTIC AND FOREIGN MISSIONS.

Amount contributed by the several dioceses to Domestic and Foreign Missions during the year ending 15th June, 1842. From the Appendix to the Report of the Board of Missions.

	Domestic.	Foreign.
Maine,	$ 70 09	$ 319 18
New Hampshire,	34 00	43 06
Vermont,	87 50	112 48
Massachusetts,	620 90	1485 24
Rhode Island,	729 00	1071 74
Connecticut,	1437 78	769 27
New York,	10,883 05	11,798 35
Western New York,	761 55	449 09
New Jersey,	358 54	133 73
Pennsylvania,	1734 78	3135 59
Delaware,	81 91	21 33
Maryland,	1481 11	1642 52
Virginia,	1354 46	2800 38
North Carolina,	26 00	15 00
South Carolina,	4034 81	4621 50
Georgia,	157 05	275 33
Kentucky,	231 89	124 25
Tennessee,	150 17	
Ohio,	90 36	286 28
Michigan,	67 38	15 69
Indiana,	65 26	6 00
Illinois,	84 46	10 00
Louisiana,	31 00	49 00
Mississippi,	29 68	5 00
Alabama,	197 40	62 00
Florida,	59 00	10 00
Missouri,	160 34	6 00
Wisconsin,	59 12	

The Rev. Charles Fox having become Assistan Minister in St. Paul's Church, Detroit, Michigan, requests all letters and papers intended for him to be directed to that place.

Candidates for Orders.—At a meeting of the Standing Committee of the diocese of Maine, held on the 19th ult., Mr. Davenport, late pastor of the Congregational Church in Gorham, also Professor Goodwin, of Bowdoin College, and Mr. Frederick Gardiner, were received as candidates for holy orders.

Hannah More's Private Devotions.—A new and very handsome edition of the above excellent work has just been published by the Messrs. Appleton, Broadway.

TO CORRESPONDENTS.

Several communications were received last week, the acknowledgment of which was inadvertently omitted. Among them were "Sagan," and "Ω."

"Ephesus," "J. J. B," "γνωθι," the two communications of "W.," and "The Warrior," are received.

RAVENSCROFT.

We cannot permit the advertisement of the Rev. Mr. Smedes, in this paper, to go forth to the public, without expressing our gratification that we have at length established among us, in the "full tide of successful experiment," a Seminary, at which the daughters of the "Old North" can receive an elegant and finished education. We have always thought that Raleigh possessed more advantages, inviting to the establishment of such an institution, than perhaps any other place in the whole South. Aside from its mild, beautiful and proverbially healthful climate, its refined society, and its central position, the fact that it is the seat of government, where business itself may afford the opportunity of a visit to them, will constitute one great inducement for parents to send their daughters to a school here.

The school has now been sufficiently long in operation, to form an opinion of its merits from personal observation, and, we are confident, we express but the universal sentiment of its patrons, when we say, that the whole arrangement, within and without, answers every object which can possibly be in demand in a public institution for the education of young ladies. From the system of mental discipline pursued in the institution, no pupil can long remain *superficial* in any branch to which her attention is directed. And, while the foundation of our own literature is deemed of pre-eminent im-

portance, the ancient and modern languages are duly appreciated and taught. Of the latter, the French receives the preference, and is studied by nearly the whole school, under the supervision of an educated French lady, and is spoken *en famille*. The plan of Mr. Smedes rejects the attractive, but *false* test of *public* examinations, but invites the visits and inspection of literary friends, and of all interested. Every recitation, every exercise, is liable to these criticisms, and the Principal seems to desire no other reputation for his school, than such as is founded upon the *results* of his efforts.

In conclusion, we hazard nothing in the assertion, that for health, exercise in all kinds of weather, and the beauty and convenience of the buildings and grounds which surround them, this school is unsurpassed, probably unequalled, by any other Seminary in the United States.—*Raleigh, N. C. paper.*

From the Gospel Messenger.

We find the following in an exchange paper, credited to the Boston Recorder, a paper that we seldom see. Does the editor of that paper believe that the Episcopacy of Methodism is identical with Primitive Episcopacy—the Episcopacy of the New Testament—that which was found the Christian world over for fifteen hundred years and that without dispute?

With all the fashionable plans for impugning "the regiment"—as old Hooker would say—of the Christian fold, we do not believe that the intelligence of the Recorder will permit him to believe that the Church Episcopal is less tolerant than any of the multifarious sects that have risen and faded away. The question should be fairly put—Has Episcopacy, through her whole history, especially in America, been as lordly as our neighboring denominations, not forgetting them of the Plymouth Rock, Salem, and the path of Roger Williams? Such an act of arbitrary power as is mentioned below, every one having the least knowledge of the Church must know, could not be allowed by any convention of our communion.

"*Episcopal Power.*—The Methodist Conference of Virginia, for sufficient reasons in their view, removed one Dr. Waller from his pastoral charge. At the Dr.'s instance, Bishop Andrew annulled their proceedings, and restored the Dr. to the church from which the Conference had removed him—affirming thereby the right of a Bishop of the Methodist Episcopal Church to annul at his pleasure the proceeding of a Conference or Council of ministers. Surely, there is some difference between Episcopalianism and Congregationalism; nor can the difference strike the mind of a simple-hearted descendant of the Puritans very favorably."

PSALMODY.

Martin Luther, about the year 1517, first introduced metrical psalmody into the service of the Church, which not only kept alive the enthusiasm of the reformers, but formed a rallying point for his followers. This practice spread in all directions; and it was not long ere six thousand persons were heard singing together at Paul's Cross, in London. Luther was a poet and musician: but the same talent existed not in his followers. Thirty years afterwards, Sternhold versified fifty-one of the psalms; and in 1562, with the help of Hopkins, he completed the Psalter. These poetical effusions were chiefly sung to German melodies,* which the good taste of Luther supplied: but the puritans, in a subsequent age, nearly destroyed these germs of melody, assigning as a reason, that music should be so simplified as to suit all persons, and that all voices may join.—*Gardiner's Music of Nature.*

* These ancient airs, so expressive of religious solemnity, were originally applied in the French court to licentious songs; and the hundredth psalm, written long before Luther's time, was a love ditty. The queen of Henry II. sung her favorite psalm, "*Rebuke me not in thy indignation,*" to a fashionable jig; and Anthony, King of Navarre, sung "*Stand up, O Lord, to revenge my quarrel,*" to the air of a dance of Poitou. This infectious frenzy of psalm singing at length reached England, and Sternhold, an enthusiast in the reformation, being much offended at the lascivious ballads which prevailed among the courtiers, with a laudable design to check these indecencies, provided the courtiers with his psalms, "thinking thereby," says Anthony A. Wood, "that they would sing them instead of these sonnets; but they did not." At one time, such was the rage, that psalms were sung by soldiers on march and parade, and at lord mayors' dinners, and city feasts.

CONGREGATIONALISM.—Congregationalism appears to be fast declining in New England. It is now without any periodical in Connecticut, for the first time in more than forty years. In noticing the recent demise of the *Congregational Observer*, (Hartford,) the *Church Chronicle*, (New Haven,) says, "This is the fifth periodical of theirs that has been discontinued, or united with some other paper, since the establishment of the *Chronicle*," i. e., within the last six years.—*Banner of the Cross.*

INTELLIGENCE.

DIOCESE OF PENNSYLVANIA.

Ordination and Confirmation.—On Sunday, July 31st, in St. John's Church, Norristown, Pa., Owen Evans Shannon was admitted to the holy order of deacons, by Bishop H. U. Onderdonk. Morning prayer was conducted by the Rev. Mr. Rees, assisted by the Rev. Mr. Suddards, who read the lessons; sermon by the bishop; the candidate presented by the Rev. Mr. Stem, the rector of the parish. The Rev. Dr. Clark was also present.

In the afternoon, in the same church, the bishop confirmed 16 persons.—*Banner of the Cross.*

The Rev. James May, D. D., late rector of St. Paul's Church in this city, has accepted the appointment of Professor of Ecclesiastical History and Pulpit Eloquence, in the Theological Seminary of Virginia, to which he was unanimously elected by the Board of Trustees in May last, and will enter on the discharge of his duties at the opening of the next session, the last Wednesday in September.

The Rev. Dr. Sparrow has been transferred to the department of Systematic Divinity, vacant by the resignation of the Rev. Dr. Keith, whose health, we regret to learn, is rapidly declining.—*Ib.*

DIOCESE OF MARYLAND.

Consecration.—On Thursday, July the 21st, the Bishop of Maryland consecrated to the service of Almighty God "St. John's Chapel," in St. John's parish, Prince George and Charles counties, on presentation of a request to consecrate, and deed of donation by the rector, wardens, and vestry. The Rev. A. M. Marbury, M. D., rector of the parish, read the request and deed. The Rev. E. M. Van Deusen read the letter of consecration. The Rev. Thomas B. Flower read morning prayer, assisted in the lessons by the Rev. Matthias Harris. The bishop read the ante-communion service, and preached. After the sermon, confirmation was administered to 4 candidates. The bishop then administered the Lord's Supper, assisted by the rector of the parish. The Rev. Samuel Wilmer, John B. Buck, and Samuel C. Kerr, were also present. A very large congregation was in attendance. The chapel is a frame building, about 40 by 25 feet in dimension. It has been some years used for worship, but only recently finished.—*Ib.*

DIOCESE OF VIRGINIA.

Protestant Episcopal Theological Seminary of Virginia.—By the statutes of the Seminary, the bishop of the diocese is ex officio President of the Faculty. As the bishop has not heretofore been a resident at the Seminary, the Faculty have annually appointed a *chairman* to preside over their meetings, and to be their organ of communication with the students.

We make the above statement for the purpose of correcting an error which occurred in the Episcopal Recorder in its announcement of the election of Rev. Dr. May, and the transfer of Rev. Dr. Sparrow to the vacancy created by the resignation of Rev. Dr. Keith The Rt. Rev. Wm. Meade, D. D., Bishop of the diocese, is the President of the Faculty of the Seminary as well as of the Board of Trustees. —*So. Churchman.*

Assistant Bishop of Virginia.—We have already announced that *thirteen* of the Standing Committees have consented to the consecration of the Rev. Dr. Johns. Within a few days the canonical testimonial has been received from another, the Standing Committee of Maryland. Information having now been received by the Secretary of the Standing Committee of this diocese, of the consent of a majority of the Standing Committees to the consecration of Dr. Johns, the presiding bishop has been officially notified to that effect.—*Ib.*

DIOCESE OF NORTH CAROLINA.

Bishop Ives' Appointments for the Summer.

13th Sunday after Trinity, Rockingham co.

14th Sunday after Trinity, with three days previous, St. Matthews, Hillsborough.

August 30th, St. Mary's, Orange county.

September 1, Salem Chapel, estate of Judge Cameron and Mr. Bennehan.

From 3d to 20th, inclusive, St. James', St. Stephen's, St. John's, and Church of the Holy Innocents, Granville county; as the rectors, the Rev. Mr. Taylor and the Rev. Mr. Chapman, may determine.

18th Sunday after Trinity, Emmanuel Church, Warrenton.

19th Sunday after Trinity, Louisburgh, Franklin county.

Examination in the catechism, confirmation, and the holy communion, as usual.—*Ib.*

Liberal Bequests.—It is always gratifying to record the evidences of Christian benevolence, and such records we are happy to give; and could we have recollected the details, at the time of their being made known to us, we should have related them.

The late Miss Sarah Northrop, of Oriskany, has left by her will the following legacies, which are not only worthy of respectful record, but which should move by the example many others to do likewise. Miss N. was not more ardent in her desire to advance the temporal interests of the Church, than she was in her regard for the distinguishing doctrines of our faith, which she well understood and highly adorned in a humble and consistent walk and conversation. These are the items of her liberality as contained in her will, bearing date in September, 1841, viz:

To the Domestic branch of the Domestic and Foreign Missionary Society,	$600 00
To the Christmas Fund for disabled Clergymen in Western New York,	100 00
To Prot. Epis. Missions and Education in Western New York,	100 00
To the Central Bible and Common Prayer Book Society,	100 00
To the Prot. Epis. Tract Society,	100 00

Gospel Messenger.

A Noble Deed.—Dr. Mercer, of Adams co., Mississippi, has lately erected at his own expense, and for the advantage of his vast plantation and the people who till his lands, a neat church and parsonage-house at a cost of over $30,000. He pays the salary of the minister, $1,200 a year, besides his "meat and bread."

On Bishop Otey's late visit to that congregation, he and Mr. Deacon, the incumbent, baptized in one day, *one hundred and eight* children and *ten* adults—all belonging to the plantation.

It is indeed true that few have the means for carrying out such munificent arrangements for the spiritual good of those around them, but all southern planters can do something for the purpose of ensuring the religious improvement of their dependants; and had they long since felt the full force of their responsibility in this particular, they would now have little to fear from those fanatical movements which have agitated our country for some time past.—*Ib.*

MISSIONARY LABORERS.—We often hear of the toils of missionaries, their hardships and privations, as well those in the wilds of the West as on the plains of India, and under the exposures and privations of Africa and China; and of such we never read nor hear but with most intense interest and devout thanksgiving, that such men can be found to carry the blessed Gospel into any and all lands that the LORD our GOD shall direct them.

Accident threw in our way a few days since information of a case of diligence and exertion, on the part of a Missionary of Western New York, which is deserving of record. A clergyman who serves a small congregation in the place of his residence, and whose support is very small, goes *on foot*, every other Sunday, after two services at home, *six miles*, to officiate for another poor parish, and having done so, *walks* back to his family in the evening; and such has been his custom through the last year. Toils like these should speak to the hearts of those who talk much of their anxiety for the Church and have the means to promote her welfare.—*Gospel Messenger.*

DEVOTION.—A case of pious desire and longing for the courts of the LORD's house, which may very appropriately follow the above, has just been related to us by one whose zeal and munificence have alreay been recorded in our columns. The case is this. In a northern county of this diocese there resides a widow of nearly 70 years, with her daughter of about 40. They are poor French Protestants, having emigrated to this country some five or six years ago. A benevolent friend gave the old lady a Prayer Book in the French Language,—that published by T. & J. Swords in 1831. She does not read, speak, nor understand the English language, and yet in company with her daughter she walks as often as it is practicable, and then *frequently*, on Sundays, *seven miles* with her Prayer Book in her hand, that she may join in the worship of the Church of her love, according to the primitive mode. In this long road to the house of GOD, those "honorable women" pass, midway in their walk, the door of a Roman Catholic chapel,—a reasonable proof that *Jerusalem*, and not *Rome*, is their chief joy. Who toil thus to join the worshipping assembly? Those, and those only, whose faces as well as their hearts are "as though they would go to Jerusalem."—*Ibid.*

FOREIGN.

The Church Society of the Diocese of Toronto have taken possession of their house, 144 King street: and yesterday the Central Board held its monthly meeting there for the first time. The proceedings were of an interesting nature: and we look for much good to the Church from the friendly discussion and interchange of opinion upon these occasions.

Mr. Thomas Champion is on the spot, and has already taken charge of the Depository. He will be ready to attend to any orders on Monday the 8th inst., and, we have no doubt, will greatly promote the interests of the Society by his zeal in the cause, his fitness for the office, and his general acquaintance with the condition and wants of the Church. All that at present can be offered for sale are Prayer Books of various sizes, several publications of the Society for Promoting Christian Knowledge, and the Bristol Tracts. A catalogue of what is on hand will be furnished at an early opportunity in this paper.

It is particularly requested that all communications intended for Mr. Kent, as Secretary, may be addressed to him not by name, but thus:

To the Secretary of the Church Society,
144 King street,
Toronto.

This request is made in order to prevent confusion respecting the payment of postage.—*The Church.*

WE regret to have to say, that the Judicial Committee of the Privy Council have, through Lord Brougham—a fitting spokesman for the occasion—dismissed the appeal in the case of the Rev. Mr. Escott, with costs. The result of this decision is, that Mr. Escott is suspended for three months, and condemned in all the heavy costs of the suit, for faithfully performing his duty according to his ordination vows. This is the simple truth of the business. A more unjust and gratuitous persecuting case was never before presented to a British public. But the matter is not yet done with. Meanwhile we call attention to the admirable letter* on the subject in another part of the paper. We will, however, add our hope that subscriptions will immediately be forwarded towards the heavy expenses which Mr. Escott has incurred.—*London Church Intelligencer.*

* The letter referred to, is a stringent and vigorous production, for which we may probably find room in our columns.

BRUTON.—The Right Rev. the Bishop of New Zealand preached a sermon in the parish church of Bruton, on Friday, December 10, in aid of the missions connected with his diocese; and though the notice was, of necessity, short, the church was attended by a highly respectable congregation, and a collection was made at the church doors amounting to 40*l.* 4*s.* 7½*d.* His lordship appeared carefully to avoid any appeal to the feelings, and rested his claims entirely on the highest grounds of principle and duty. He concluded by informing the congregation that the money which they might think fit to contribute would be applied to the erection of churches in his diocese: by which he meant not such buildings as it might suit their hurried convenience to erect; but temples fitted for the worship of GOD; the work of years, or it might be of generations. He repudiated the idea that "while nothing is too good for the dwelling of man, anything is good enough for the house of GOD;" and he said that though their worship might at first be carried on under a humble tent,* yet that they should not be without a hallowed font and the silver vessels for the celebration of the two sacraments. His first care, he added, would be to consecrate spots of ground for the burial of the dead, and he should be quite contented if it was permitted him to see the chancels built, or even the foundations laid, of proper temples for GOD's service, which his successors might be able to complete and consecrate.

* His lordship carries with him a tent to serve as a temporary cathedral; a font for the due celebration of the sacrament of baptism; and two services of plate for that of the Lord's Supper.

SUNDAY AMUSEMENT.—We are disposed to ascribe considerable force to Sir Robert Peel's objections to opening the National Gallery and the British Museum on Sundays. "He did not see," said the right honorable baronet, "why the officers of such institutions should be debarred of their only day of rest after six days labor."

We are convinced of nothing more thoroughly than we are of this—that to destroy the habit of Sunday observance would take away more *rest* than it would add *pleasure*. Compare the mode of keeping Sunday in England with that of French towns; and whatever opinion may have been formed against judicial over-strictness, say whether even London has not greatly the advantage over Paris. There is no Sabbath of rest in the latter; no intermission of work-day turmoil. There may be more of holiday spectacle; but there is less of mental and bodily relaxation. To be sure, the gallery of the Louvre is open; but it is open *only* on Sundays to the people.

We are not against innocent *relaxation* on Sunday. Indeed we would plead its cause. We are glad to hear a Chancellor of the Exchequer express himself in such terms as the following:

"Filling, as he did, a laborious situation, he had no opportunity of taking recreation in the open air, except upon Sunday, and he scarcely ever allowed that day to pass without walking into the parks to enjoy the gratification of seeing so many of his fellow-subjects partaking of innocent pleasures."

But it is a very possible thing to make a toil of a pleasure; and in those countries where Sunday pleasures are most indiscriminate, so are Sunday toils. We are for keeping the sacred character of the day most prominent, as a *day of rest*; and we doubt exceedingly whether those who make it a day of drink would be reclaimed by opening the National Gallery and the British Museum.—*London Globe.*

Extraordinary Performance of Divine Worship.—Sunday morning divine service was performed at the Institution of the Refuge for the Adult Destitute Deaf and Dumb, in Bartlett's buildings, Holborn. The congregation was composed chiefly of deaf and dumb persons, and this is the first attempt at instructing, in scriptural doctrines, by public worship, that class of the suffering community, laboring under the deprivation of the senses of hearing and speaking, ever made. The service was conducted in the following manner, and presented a most interesting scene:—Mr. Rosser, a deaf and dumb gentleman, performed, if it may be so termed, selections from the morning service, which was done by making signs with his fingers, and the rapidity with which he did it was wonderful. The LORD's Prayer was delivered entirely by pantomimical gestures, and was a beautiful specimen of expressive silence. After the morning service, Mr. J. G. Simpson delivered a short, but eloquent discourse, from the 35th chapter of Isaiah, and it was conveyed to his audience through the medium of signs, as he slowly proceeded, by Miss Janet Crouch, a remarkably intelligent little girl, only eight years of age, who although neither deaf nor dumb, is as conversant with the signs as the oldest of the adult deaf and dumb members of the institution. The rapidity of the child's motions, by which she conveyed the discourse delivered by Mr. Simpson, was astonishing. At the conclusion of the discourse, the deaf and dumb were asked by the same medium of signs, whether they perfectly understood what had been delivered, to which they assented. The singular spectacle of the Holy Scriptures being expounded by signs, was altogether of a most impressive nature. The service will be continued for the present, at the institution in Bartlett's buildings every Sunday morning. It is in contemplation to have a regular place of worship in connection with this society, for the deaf and dumb portion of the community, of whom it is estimated there are in London alone, several thousands, who will thus be enabled to participate in the benefits of the publishing of the Gospel, from which they have up to this time been debarred.—*London Times.*

MARRIED,

On Saturday, 6th inst., in the Church of the Ascension, by the Rev. Manton Eastburn, D. D., Rev. Edward K. Fowler, to Jane Ann, only daughter of the late Thomas Reede, and niece of George C. Reede, of this city.

On Thursday, the 4th inst., at St. Paul's Church, Hoboken, by the Rev. Dr. Crusé, Mr. James T. Hatfield, of New York, to Miss Jane, daughter of John Van Boskerk, Esq., of Hoboken.

At Christ Church, Tarrytown, by the Rev. William Creighton, D. D., on Tuesday, August 9, Mr. John L. Weeks to Mrs. Deborah W. Bedell, daughter of the late Caleb Archer, Esq., all of the former place.

DIED,

On Sunday last, August 7, at Southampton, Long Island, where he had gone for the benefit of his health, John Henry Hobart Dayton, aged 38 years, son of General Elias B. Dayton, and brother-in-law of the Rev. Dr. Berrian.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Rt Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev. J. Dixon, 691 Broadway.
Cooke, Rev James W., 4 Jane street.
Eastburn, D D, Rev Manton, 10th street, near Fifth Avenue, rear of the church.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 120 Orchard st.
Fraser, Rev. Donald, 35th street, near 9th Avenue.
Hackley, Rev. C. W., 328 Ninth-street.
Haight, Rev Benjamin I., 3 Rutgers Place.
Hawks, D D, Rev Francis L., Flushing, L. I.
Higbee, Rev Edward Y., 159 Chambers.
Huddart, Rev. R. Townsend, 170 Bleecker.
Jackson, Rev. C. D., Waverly Place, corner of Greene.
Jones, Rev Charles, 464 Fourth st., near 1st Avenue.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Millett, Rev. James, 99 Bowery.
Milnor, D D, Rev James, 82 Beekman.
Mines, Rev. F. S., 64 Varick street.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac 453 Houston.
Peck, Rev Isaac, 139 Grand st.
Peers, Rev Benjamin O., 20 John, or 150 Monroe.
Pound, Rev. Jesse, 27 West Washington place, (late Barrow st.)
Price, Rev Joseph Henry, 22 Bleecker st.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev R. C., 47 Amos-street.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D. D., Rev Thomas H, 1 Rector.
Traver, Rev. Albert D. 201 East Broadway.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev. John A., 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D., Rev. Caleb S., cor. Willoughby and Jay
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev. D. V. M., Clinton Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., 219 Washington street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Page, Rev. William P., Warren street, near Court st
Patterson, Rev. Stephen, 281 Adam street.
Stone, D. D., Rev. John S., Court st., op. Warren.

Williamsburgh.

Clapp, Rev. Caleb, No. 4 Cottage Place.
Dowdney, Rev. John.
Haskins, Rev. Samuel M., No. 4 Cottage Place.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street.

CALENDAR.

AUGUST.

14. Twelfth Sunday after Trinity.
21. Thirteenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
28. Fourteenth Sunday after Trinity.

SEPTEMBER.

4. Fifteenth Sunday after Trinity.
11. Sixteenth Sunday after Trinity.
18. Seventeenth Sunday after Trinity.
21. St. Matthew the Apostle. Ember Day.
23. } Ember Days.
24. }
25. Eighteenth Sunday after Trinity.
29. St. Michael and All Angels.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of Albany. Eleventh Sunday after Trinity, August 7, confirmed 27 in St. Peter's Church. The Right Rev. Bishop Kemper preached on the occasion.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Twelfth Sunday after Trinity, August 14, White Plains, Ordination A. M., Confirmation P. M. Tuesday, 16, Rockaway, *Queen's county.* 17, Hempstead. Friday, 19, Islip, *Suffolk county.*

Thirteenth Sunday after Trinity, August 21, Setauket. Tuesday, 23, Jamaica, *Queens county*, Grace Church in the day; colored congregation in the evening. St. Bartholomew the Apostle, 24, Newtown.

Saturday, September 3, Canton, *St. Lawrence county*, Consecration.

Fifteenth Sunday after Trinity, September 4, Do., Ordination A. M., Confirmation P. M.

Eighteenth Sunday after Trinity, September 25, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

YOUNG MEN'S CHURCH MISSIONARY SOCIETY OF THE CITY OF NEW YORK.

In consequence of many members of the Board being absent from the city, the Board of Managers of this Society will not meet during the month of August. The next meeting will be held on the third Monday of September, the 19th proximo.

By order of the President.

GEO. H. BELL, Recording Sec'y.

New York, Aug. 13, 1842.

☞ On the morning of Sunday next, the 14th inst., the Right Rev. Bishop Doane will preach in St. Matthew's Church, Jersey City. *Subject*—EDUCATION A collection will be made for the benefit of the Sunday School.

August 13.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of Aug. 3d, has received the following contributions, viz.:

From a Custom House clerk, N Y, being an offering of a part of his salary, $21; from a friend to missions, 6; St. Luke's ch, East Greenwich, Con, per Rev S A Crane, 9; Calvary ch, Brooklyn, N Y, per Rev W H Lewis, 10 50; a member of Christ ch, N Y, 1; through D Ravenel, Esq, receiving agent at Charleston, S C, from Grace ch, Camden, S C, per Rev Mr Phillips, 13 25; St Mark's ch, Clarendon, S C, per Rev. Mr. Wigfall, 50; St Stephen's ch, Charleston, monthly missionary lecture, per Rev Mr Dupont, 20; collection in same ch, 13 63; St Paul's ch, Radcliffboro', per Rev Mr Hanckell, 52; St Phillip's ch, Charleston, per Rt Rev Bishop Gadsden, 146 12; St Michael's ch, Charleston, per Rev Mr Trapier, 99; Mrs Wm Haywood, per Rev S Elliott, of Prince William, 5; Christ ch, Watertown, Con, for ch at Jonesville, Mich, 9 75. Total amount, $456 25.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
152 Broadway, New York.

New York, August 10, 1842.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From a friend to missions of Episcopal ch, $4; through H Prescott, Esq, rec agt, Charleston, S C, Mrs B B, from St John's ch, St John's Island, per Rev Thomas Young, 5; Missionary Society, St Stephen's chapel, per Rev Mr Dupont, 6 65; St Paul's ch, per Rev Mr Hanckel, 25; St Phillip's ch, per Bishop Gadsden, for Texas 40, for Africa 50, for Mardin 10—100; St Michael's ch, per Rev P Trapier, 33, do for Africa 3, for China 3—39—175 65. Christ ch, Greenwich, Ct, per Rev B M Yarrington, 10. Total $189 65.

J. SMYTH ROGERS, Treasurer.

New York, August 10, 1842.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From Church at Pleasant Valley, Dutchess county, Rev. Sheldon Davis, by Mr. J A Sparks, $1 50. From St Peter's Church, Lithgow, Dutchess county, Rev Sheldon Davis, $1 50. From St Stephen's Church, Middlebury, Vt, by Rev J W Diller, $5 03. Total, $8 03.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.

New York, August, 10, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sum:—

From a member of St Paul's Church, Pendleton, S C, by the Rev W T Potter, rector, $20.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. Butler, Agent,
At the Depository, 20 John-street.

New York, August 3, 1842.

MESDEMOISELLES HALLETS'
BOARDING SCHOOL FOR YOUNG LADIES,
No. 51 Amity street, New York.

THE following notice of this school in the Church Record is from the pen of the editor, the Rev. F. L. Hawks, D. D.

"EDUCATION.—The advertisement of the Mesdemoiselles Hallets will be found on the cover of this number. It affords us pleasure to be able to commend the institution of the Misses H. to such as have daughters to whom they are desirous of giving an education that will fit them for the best spheres in life. The branches taught, both useful and ornamental, are numerous, and are well and thoroughly inculcated, and it enhances our satisfaction to say, in a manner and with a success (for we speak from experience) that will give entire satisfaction to those who wish moral and mental instruction united."

Circulars furnishing the terms, &c., may be had on application at the store of Swords, Stanford & Co.

Aug. 13—4t

A LADY, a communicant of the Church, is desirous of obtaining a situation as Governess in a seminary or gentleman's family. She has had considerable experience in teaching, and her course of instruction embraces Music, French, and the usual branches of an English education. Most respectable and satisfactory references can be given.

Address O. F., office of the Churchman.

Aug. 13—tf

EPISCOPAL BOOK DEPOSITORY.

D. APPLETON & CO., 200 Broadway, New York, keep constantly for sale, on the most favorable terms, a choice stock of works on Theology and Ecclesiastical History, including the sterling old English Divines of the 16th and 17th centuries.

Among their recent importations will be found new and beautiful editions of Rev. Joseph Bingham's complete works, with all the quotations, 9 vols. 8vo; Bishop Bull's complete works, 8 vols. 8vo; Dr. Isaac Barrow's do. do., 8 vols. 8vo; do. do. cheap edition, 3 vols. 8vo; Dr. Edward Burton's do. do. 5 vols. 8vo; Bishop Butler's do. do. 1 vol 8vo; Richard Baxter's Practical Works, with Introductory Essay, 4 vols. imp. 8vo; Jeremy Collier's Ecclesiastical History of England, with copious notes, 9 vols. 8vo; Rev. W. Jones' (of Nayland) complete works, 6 vols. 8vo; Rev. Charles Leslie's do. do. 7 vols. 8vo; Archbishop Leighton's complete works, 1 vol. 8vo; do. do. with Life, by Pearson, 2 vols. 8vo; Dr. Nathaniel Lardner's complete works, 10 vols 8vo; Parochial Sermons, by John Henry Newman, B. D. 6 vols; Bishop Porteus' complete works, 6 vols. 8vo; Bishop Reynolds' complete works, 6 vols. 8vo; Archbishop Sharp's complete works, 5 vols. 8vo; Bishop Sanderson's Sermons, complete, 2 vols, 8vo; Dr. John Scott's complete works, 5 vols. 8vo; Bishop Sherlock's complete works, 5 vols. 8vo; Archbishop Tillotson's do. do. 10 vols. 8vo; Jeremy Taylor's Works, 3 vols. imp. 8vo; Archbishop Usher's Body of Divinity, 1 vol. 8vo; Bishop Van Mildert's complete works, 6 vols. 8vo; Bishop Warburton's complete works, 13 vols. 8vo; Wall's History of Infant Baptism, 4 vols. 8vo.

Patrick, Lowth, Whitby, Arnold, and Lowman's Critical Commentary and Paraphrases on the Old and New Testaments, and the Apocrypha, with the Text at large. A new edition, at one half the original cost.

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D. A & CO. have recently published—

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August 6.

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JAS. A. SPARKS, 111 Nassau st., will publish on the 15th of August, a new and improved editio of the above work, in which the Index and Reference Tables have been carefully corrected. The Supplement will contain several valuable chants selected by a clergyman of the city of acknowledged taste, during a recent visit to England, together with *Kyrie Eleisons, Trisagions and Sanctus, Responses to the Commandments, and Glorias.*

The work will be printed on stout white paper, and the appearance and durability of the book will be greatly improved. July 30.

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PART *Second* of the above work, bound separate, containing a valuable collection of *Chants.* Just received and for sale at this office.

November 6.

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BISHOP CHASE'S REMINISCENCES.

NOS. 3 and 4 of this interesting work have reached this city, and may be had at this office. July 30.

A SERMON *preached at the Consecration of the Church of Llangorwen, in the Diocese of St. David's, December 16, 1841, by* ISAAC WILLIAMS, B. D., *Fellow of Trinity College, Oxford.*

(*Concluded.*)

If Moses "exceedingly feared and quaked" at the coming in of that dispensation, which was but an image or figure of good things to come: shall we not feel something of the same becoming awe, when we live in the midst of those good things themselves? and are already, while in the flesh, brought near, as the Apostle states, "to the city of the living GOD, the heavenly Jerusalem?"* For those things served only "unto the example and shadow of heavenly things,"† i. e., of the things of CHRIST's kingdom in which we dwell; in like manner as things in the Christian Church are but the types and emblematic shadows of GOD's Church in heaven.

For what was the Laver at the door of the tabernacle, but a type of baptism at the entrance of the Christian Church? what was the molten sea on the twelve oxen, but a figure of baptism, as supported on the doctrine of the twelve Apostles? and what was the "table of the Shewbread," but a memorial of the more blessed table of the Eucharist? and what was "the pot of Manna," but significative of the true Bread that came down from heaven? and what was the Presence of GOD over the Mercy-seat, but a sign of His Presence in His Church, and at that holy Table, which is the true Mercy-seat, where the Body and Blood of the great sacrifice are set before us in lively symbols? and what was Aaron's rod preserved in the sanctuary, but an emblem of CHRIST's own commission to descend to His Ministers in the Christian Church? To mention no more of these; shall we not cherish and venerate the substance, with something of the same religious fear as they of old did the shadow?

Or again, if they with such awe and reverence acknowledge the coming in of those things that were to them but the types and emblems of things which were to be hereafter in CHRIST's kingdom; shall we not with greater awe and devotion, acknowledge these things, which, with reference to them of old, are, indeed, great realities; but with reference to things future, which we look for, are even in themselves, but figures and types of GOD's eternal kingdom hereafter in heaven?

For Baptismal Regeneration, which is the entrance into the heavenly kingdom here below, is the type and shadow of that regeneration which is at the entrance of the eternal kingdom on the day of judgment; when they that are found worthy shall, in a higher sense, be made "sons of GOD," and be created anew in CHRIST's image, both in body and soul. And His word communicated to us now, both in writing and in spirit, is but a faint figure of the time, when by His Word GOD shall be fully manifested to His chosen; and His will shall be their will, as ineffably revealed to them by His Word. And His Sacramental Altar and Table below is the emblem of the Marriage Supper of the Lamb, of that time when CHRIST "shall make His approved disciples to sit down, and shall come forth and serve them." And His Presence, or mysterious Blessing by the communication of Himself in the holy Eucharist, in a manner so passing all understanding, seems to shadow forth beforehand that His inconceivable Presence in heaven, when CHRIST shall be "all in all;" and with His own in-dwelling, and bliss unspeakable, shall fill both soul and body.

Nor is this all; but in order that we might be led to connect the thoughts of His invisible and eternal kingdom even with the visible and frail fabric in which we worship Him below; GOD has been pleased, both in the Old and New Testament,‡ to speak of that mysterious state of bliss, which is prepared for those that love Him, under the mystical description of a material temple: by measuring out with rule and line, and giving the delineations of the walls and courts of GOD's house, He has set forth a description of His own blissful and eternal kingdom.

And indeed He has consecrated the earthly habitation, in which He has been pleased to place His great Name, to a still more excellent mystery. For as the tabernacle of old was a type of things in heaven, our blessed LORD has graciously condescended to instruct us by a holy lesson of love, that even the Temple in which He is worshipped, may serve to remind us of Himself, of His own mystical Body, of His own life-giving Presence therein, and of us His members made one in Him. For on a very remarkable occasion our LORD spoke of Himself under the symbol of a Temple, speaking of his own body as "this Temple."§ And in furtherance of which divine figure, St. Paul describes Christians as "living stones," joined together to make up that Temple wherein CHRIST will dwell; knit and bound together by holy Love, and built up by GOD Himself, for "GOD is Love." Nay, even our own bodies also are Temples of the Holy Ghost, and if Divine Love build up all our affections, GOD will Himself (O the gracious and good words!) will even dwell in our hearts.

Thus in all things that appertain to the worship of GOD in His Church below we are surrounded with mysteries and miracles, by Him whom the Prayer Book speaks of as working "great marvels," by His Grace and Ministers. And the visible House of GOD serves first of all to represent to us the Church Catholic and visible throughout the world—wherein CHRIST is mysteriously and Divinely present,—which is built upon the foundation of the Apostles and Prophets, JESUS CHRIST being Himself the chief corner-stone;—the City which is built on those "twelve foundations," in which are "the names of the twelve Apostles of the Lamb." And in the next place, the material fabric itself serves to remind us of that Church invisible, which is being even now built up in heavenly places, like that of Solomon, quietly constructed of those already prepared for their place,|| without noise being heard therein, where the Saints of GOD are the living stones, "the house not made with hands, eternal in the heavens."

The Church of GOD therefore is thus found to be of a three-fold character, the Church which is more peculiarly our own, and the Church visible throughout the world, and the Church invisible in heaven. But still neither of these is entirely separated from, or independent of the other—for the Church in this place is nothing of itself, were it not a part and branch of, and inseparably connected with, the Church Catholic throughout the world; and the Church visible throughout the world were nothing of itself, but that it is also inseparably but mysteriously connected with the Church invisible in heavenly places. The one is on earth and the other is in heaven; but they are both alike in Holy Scripture termed "the kingdom of GOD."

Now this observation may be applied also to the House of GOD in which we are assembled on this day; all things within it and about it are connected with two worlds. The Churchyard around is like a spot of ground lying between two worlds,—the living and the dead. Here, on this side, the living will be gathered together to take their last leave of their brethren on earth; and there, on the other side, the "spirits of the just" will welcome for the first time their new brother received into their blissful society. Much more within this Church will all things partake of two worlds; every thing done within it, every Sacrament administered has a relation to two worlds, partakes of two worlds. The Christian dispensation differs from the Law in this, that there is no such thing in it as a mere form or rite; it is connected with things invisible; and our danger always is of resting in the form, and not going on to the spirit contained therein. For instance, it has been said, and perhaps justly, that if baptism is not birth by Water and the Spirit, it is no better than a mere lifeless Jewish ordinance, and ought to be abolished according to the injunction of the Apostle respecting our not keeping Judaical observances. And in like manner, if the holy Eucharist has not in *some* mysterious sense the presence of CHRIST connected with it, it is but a legal rite, and not to be cherished by a Christian. But if on the contrary these things are as the Church of all ages and all countries has held them to be; then doubtless awful indeed are these things; awful the place where they are administered; great is our occasion for fear in these evil days; lest CHRIST should in very deed be in this place, and we know it not.

This day, therefore, of our Holy Consecration, is as far greater than any thing in the Jewish dispensation, as the Gospel is above the Law: for the ministration of the Law was glorious, because it shadowed forth beforehand the Christian kingdom; but this is glorious, because it shadows forth beforehand the blessed kingdom of GOD in heaven. With reference therefore to this day, and this place, and with reference to all that witness it, truly may it be said, "Blessed are the eyes which see the things that ye see, for I tell you that many Prophets and Kings have desired to see the things which ye see, and have not seen them; and to hear the things which ye hear, and have not heard them."¶

If GOD put it into the heart of the Patriarch to consecrate the holy place of His worship, by an express act of Dedication, and condescended graciously to accept of this poor act of his devotion: shall we do less religiously, or think less reverently than he? We do not wish to celebrate it by mere concourse of men, for this hallows not; but by CHRIST's Presence, by His benediction, and His gracious intercession in heavenly places, and, as set forth before us below, by the Office and Ministrations of His chief Pastor. If the Almighty was pleased Himself to appoint such solemn Services of old, and deigned, in unspeakable condescension, to speak so minutely of all that appertained to His tabernacle in the wilderness; will He not require of us the same care in preparing for His abode a Christian Church? If, afterwards, the temple of Solomon was dedicated to His honor, with so many circumstances of solemn and religious awe, shall we not, after the same pattern of His own appointed worship, celebrate the coming in of privileges infinitely greater? If, moreover, lastly, and most concerning and important of all, the Almighty has been pleased to speak of that world wherein He dwells, and where His Saints shall dwell with Him,—which eye hath not seen, nor ear heard, nor heart of man conceived,—under the figure of a Temple beautifully adorned with all that is costly in nature and art, pillars and precious stones, windows of agate, walls of gold, and gates of pearl:—then it would seem that all we can do to beautify and adorn these places of His earthly worship, is a service not unacceptable to Him.

But how would we hallow His house, and celebrate His awful Coming? Not by the anointing oil by which the Patriarch dedicated the place of GOD's worship, but by the anointing of the Holy Spirit, preparing our hearts to receive Him worthily. And where shall we seek His Presence to bless us? not in the visible Cloud of His glory, not by the Shechinah, by His Presence over the Mercy-seat, but in the holy Eucharist. How shall we sanctify the place of His abode? but by faith acknowledging His presence, and spiritually discerning Him as coming to be among us, according to His promise; and in the ministrations of His own chief Servant, with whom He has graciously vouchsafed to be?

Moreover, as all our actions derive their acceptableness and blessing from the example of our adorable LORD Himself, so our meeting here on this day seems to be in a manner authorized, sanctioned, and blessed by an incident that is mentioned of our LORD in the Gospels. For as our Church says of the holy state of Marriage, that it was "adorned and beautified with CHRIST's presence" at the marriage feast in Cana of Galilee, so may the same be said of the Feast of Dedication. For not only was our blessed LORD very observant of the other Festivals of Divine appointment, and on occasions when His Presence at Jerusalem was accompanied with much inconvenience and danger, but even we have reason to believe also at this solemnity of human ordinance; for we read, "It was at Jerusalem, the feast of the Dedication, and it was winter. And JESUS walked in the temple." Nor are we in any way falling back to Judaical observances in attention to time and place; for we find that St. Paul also considered his presence at a festival at Jerusalem so indispensable, that it was a kind of point or landmark which drew him home from afar, and by which his course was regulated and directed from distant nations and countries.**

It is not that in the Christian state we are altogether independent of time and place, and things without; but that things without minister to the things within, to things of the Spirit. As we are formed of Body and Soul,—as we trust that our bodies also as well as our souls shall arise in glory,—as CHRIST was pleased to take to Himself a human Body as well as a human Soul,—so we worship GOD not with soul only, but with body and soul. With the body we are subject to time and place: but in spirit, with time and place we connect thoughts of, and relations to, the dread stillness—the never-ending circle—of unspeakable, inconceivable, unchangeable, immeasurable eternity.

If, therefore, with this day, and this little place, things so great and Divine are connected,—if the occasion of our meeting here on this day is so hallowed by the consideration of the things that have gone before, and of the things that are to be hereafter,—if indeed it seems to touch the chain which reaches to the throne of GOD, and may vibrate through everlasting ages, and the days of Heaven,—what must be our reflection, but this,—who can think of these things worthily? Indeed, our poor conceptions can in no way equalize them; our hopes cannot raise themselves to the comprehension of them; their faith misgives the best of men, and when they think of blessings so great and wonderful, then their hearts cannot contain their thoughts, and they are ready to cry out with Solomon,—"but will GOD in very deed dwell with men on earth? behold, Heaven and the Heaven of Heavens cannot contain Thee; how much less this house which I have built."†† But we are told that the thoughts of our heavenly Father are not as our thoughts, and the reason given why they are not is, on account of the greatness of His unspeakable mercies and condescensions. And to this prayer He answers by coming Himself visibly into that house, with manifest tokens of His Presence, and by the express answer and promise,‡‡ "I have heard thy prayer, and have chosen this place to Myself. Now Mine eyes shall be open, and Mine ears attent unto the prayer that is made in this place. For now have I chosen and sanctified this house, that My Name may be there for ever: and Mine eyes and Mine heart shall be there perpetually." Oh, the unspeakable depth of the goodness of GOD! the deep of our want calls unto the deep of His mercy, and both are alike unfathomable!

So far, therefore, as we are truly and indeed devoted to the service of GOD, and are of that contrite spirit in which He delights to dwell; we cannot doubt that by faith all these things may be realized to us. That they are as much said to us, to quiet our faithless misgivings, as if we heard the words of GOD Himself addressed to us, as Solomon did. For even a greater than Solomon is here with us, even the Son of Man. Those who have assisted this pious work by their worldly substance, or by their prayers, may humbly trust that His blessing is vouchsafed to them; and their hopes are fulfilled according to the measure of their faith; that however great and dreadful the words are, yet that in deed and very truth in this little vale, there is from henceforth the place of GOD's peculiar Presence, His own "House of prayer."

To those who dwell in it, GOD has come near. Great indeed and incomprehensible the privilege, but let us not depart without the reflection, that in things Divine, the greatness of the privilege is equalled by the greatness of the danger. CHRIST has come near! It is an awful thought, for when CHRIST draws near, He is "a savour of life and also unto death." The cloudy pillar in which GOD was present in the wilderness, was a shelter and guide to the children of Israel: but to the Egyptians it was destruction, it made their wheels to move heavily, and overwhelmed them in the sea. Though unseen by fleshly eyes, yet to the eyes of Faith, CHRIST has come down, and is henceforth in this place, as He was among them of old, in the cities of Capernaum, in Bethsaida, in Chorazin; but we must remember that "wo" was pronounced on those places, because CHRIST was present there among them, and they knew it not.§§

To those, therefore, of this place I would say, if after this day, and the building of this church, your lives are no better than they have been; if you are not more constant at church,—if you do not cherish more the holy Sacraments,—are not more self-denying in your daily life,—more watchful in your whole conversation, and above all things more loving, kind, and charitable to each other, then be assured that even this blessed and holy day will rise up in the Judgment against you, this church will be a heavy weight, that will sink and overwhelm you at that hour; for whether ye think it or not, "be ye sure of this, that the kingdom of God hath come nigh unto you."

But on the contrary, if any of you here present are indeed wholly bent and purposed to receive worthily (as far as such as we can receive worthily) our adored Master and Saviour, coming thus to take His peculiar abode among us; His Holy Spirit, who has enabled you to be thus minded, will doubtless instruct you how to do so. And He will, probably, put it into your hearts to begin by making some sacrifice.

Remember Zaccheus, who thought the best entertainment he could afford his LORD, when He graciously entered into his house, was this, "LORD, the half of my goods I give unto the poor, and if I have done any wrong to any man, I restore fourfold."

Remember the good Mary, who laid up all that she had, in order that she might do honor to her LORD, and anoint His sacred Person, when He was come into the village where she dwelt, and the house in which she was. She had before thought the best mode to entertain him, was to choose the good part, and to listen to His word.

Remember Matthew the publican, who gave up all that he had, and when CHRIST came into his house, labored with a holy charity to bring all persons into blessed union, to hear the words of his beloved Master. The Pharisee was there, and the publican also, the disciples of John, the Scribes, and the half-Gentiles, together with our LORD's own disciples. Differing so much in many things, so much opposed to each other, yet they were all met together in this house of Levi, that they might hear his LORD's Divine instructions.

Remember that no man who had the gracious privilege of receiving our blessed Saviour under his roof, obtained from His own sacred lips so much praise and favor as that Centurian, who, because he was a Gentile, feared to approach, but stayed afar off, and said, "LORD, I am not worthy that thou shouldest come under my roof, but speak the word only, and my servant shall be healed."||||

The first step, therefore, which we must attain to, in order that we may receive the blessings that go forth from CHRIST's Presence, as coming more nearly to dwell among us, and to be with us, is self-sacrifice. The next to this is bountifulness to the poor. Thirdly, we must practise that love and active charity which is shown by laboring to bring all men, as far as may be, into His one fold, into the hearing of His sacred voice. But lastly, and chief of all, is unfeigned humility of heart and life, which stands afar off, and can scarce believe that Holiness so divine and unspeakable, can admit to its near approach unworthiness so great. Yea, though he scarce dare to believe and hope it, yet to him shall the promises of GOD be abundantly fulfilled, "He shall receive the blessing from the LORD, and righteousness from the GOD of his salvation. This is the generation of them that seek Him, even of them that seek thy face, O Jacob."

* Heb. xii. 22.
† Ibid. viii. 5.
‡ Ezek. x'. xli. Rev. xxi. 17.
§ St. John, ii. 19.
|| 1 Kings vi. 7,
¶ St. Luke x. 23, 24.
** Acts xx. 16. 1 Cor. xvi. 8, &c.
†† 2 Chron. vi. 18.
‡‡ 2 Chron. vii. 12, 15, 16.
§§ St. Matt. xi. 21, 23.
|||| St. Matt. viii. 8.

PROPHECY.

The sweet stream of their doctrine did, as the rivers, make its own banks pleasant and fertile as it ran by, and flowed still forward to after ages, and by the confluence of more such prophecies grew greater as it went, till it fell in with the main current of the Gospel, in the New Testament; both acted and preached by the great Prophet himself, whom they foretold to come, and recorded by his apostles and evangelists, and thus united into one river clear as crystal. This doctrine of salvation in the Scriptures hath still refreshed the city of GOD, his Church under the Gospel; and still shall do so, until it empty itself into the ocean of eternity.—*Leighton.*

THE STREAM OF LIFE.

Life bears us on like the stream of a mighty river. Our boats, at first, glide down the narrow channel, through the playful murmurings of the little brook, and the winding of its grassy border. The trees shed their blossoms over our young heads; the flowers on the brink seem to offer themselves to our young hands; we are happy in hope, and ever grasp eagerly at the beauties around us; but the stream hurries on, and still our hands are empty.

Our course in youth and manhood is along a wider and deeper flood, and amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry which passes before us; we are excited by some short-lived success, or depressed and rendered miserable by equally short-lived disappointments. But our energy and our dependence are both in vain. The stream bears us on, and our joys and our griefs are alike left behind us; we may be shipwrecked, but we cannot anchor; our voyage may be hastened, but it cannot be delayed; whether rough or smooth, the river hastens towards its home, till the roaring of the ocean is in our ears, and the tossing of his waves is beneath our keel, and the land lessens from our eyes, and the floods are lifted up around us, and we take our last leave of earth and its inhabitants; and of our further voyage there is no witness, but the Infinite and Eternal.

And do we still take up so much anxious thoughts for the future days, when the days which are gone by have so strangely and uniformly deceived us? Can we still set our hearts on the creatures of GOD, when we find by sad experience, that the Creator only is permanent? Or shall we not rather lay aside every weight and every sin which does most easily beset us, and think of ourselves henceforth as wayfaring persons only, who have no abiding inheritance but in the hope of a better world, and to whom even that world would be worse than hopeless, if it were not for our LORD JESUS CHRIST, and the interest which we have obtained in his mercies?—*Bishop Heber.*

DEFECTION OF TASTE.

Books which are justly regarded as among the treasures of English literature, which are the delight of the old and the young, the learned and the unlearned, the high and the low, were then spoken of with contempt; the Pilgrim's Progress as fit only for the ignorant and vulgar; Robinson Crusoe for children; and if any one but an angler condescends to look in Izaak Walton, it must be for the sake of finding something in the book to laugh at!—*Southey's Life of Cowper, vol. 2, p. 52.*

THE CURRENT OF SIN.

As in religion, so in the course and practice of men's lives, the stream of sin runs from one age to another, and every age makes it greater, adding somewhat to what it receives, as rivers grow in their course by the accession of brooks that fall into them; and every man, when he is born, falls like a drop into the main current of corruption, and so is carried down it, and this by reason of its strength and his own nature, which willingly dissolves into it, and runs along with it.—*Leighton.*

ST. PAUL.

Even the miracles of the Gospel affect us very faintly in comparison of the deep and awful impression which they must have made on the apostles and their first converts. With us, they are the objects of reason and reflection; with them, they were the objects of sense and sight, the constant subject of astonishment and praise. Can we wonder, then, if the apostle speaks of the Gospel, its evidence, its doctrines, and its effects, with a warmth and vehemence which, however it may exceed the religious zeal which such subjects now excite, is really no more than what their exalted nature and their stupendous importance deserved? No; he only speaks the language of nature and truth when he describes the change wrought in the conduct and hopes of himself and every convert, by receiving the Gospel, in the most bold and glowing terms, when he calls it passing from slavery to freedom, from sin to righteousness, from death to life, a total change of vital principles—even a new creation. Having established the resurrection of CHRIST by the fullest proofs, and thence inferred the certainty of a general resurrection and the power of CHRIST to pardon the penitent, how natural and just that bold apostrophe, "O Death, where is thy sting? O Grave, where is thy victory?"—*Dean Graves.*

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June 26.

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April 9—tf

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BEGS leave to announce that he has purchased of Messrs J. & H. G. Langley their interest in the "Plain Sermons by Contributors to the Tracts for the Times," and that he has JUST PUBLISHED a second edition of this valuable work, in 2 vols. The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

BENJAMIN T. ONDERDONK,

Bishop of the Diocese of New York.

New York, June 14, 1841. April 30—tf

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The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

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April 23, 1842.

☞ JOHN MORISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

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April 2

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